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The
CHRISTIAN CENTURY

Published Weekly

The Baptist Dilemma

An Editorial

What Is Disturbing the United Church of Canada?

By G. Preston MacLeod

Sweden's Liquor Control

By Henry S. Curtis

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In This Issue

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The CHRISTIAN CENTURY

July 5, 1944

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Calendar of Coming Events

June 19 - July 21. Inter-American Education Workshop, University of Denver, Denver, Colo.
June 26 - Aug. 18. Presbyterian Work Conference, Dodge Community House, Detroit, Mich.
June 28-Aug. 3. School of Theology, Winona Lake, Ind.
June 29-July 9. Institute of International Relations, Whittier, Calif.
July 5-15. Conference on the Postwar American Community, Yellow Springs, O.
July 7-13. Methodist Missionary Conference and School of Missions, Mt. Sequoyah, Ark.
July 9-14. World's Christian Fundamentals Association, Winona Lake, Ind.
July 10. Methodist Pastors' Schools, Newton Hamilton, Pa., Boaz, Ala., Fayette, Mo.
July 10 - 14. United Presbyterian Young People's Conference, Winona Lake, Ind.
July 10-20. Annual Music Clinic, University of Wisconsin, Madison.
July 10-21. Conference on Town and Country, Madison, Wis.
July 10 - 22. Industrial Relations Institute for Church Leadership, Madison, Wis.
July 11. Methodist Pastors' Schools, Morristown, Tenn., St. Paul, Minn.
July 15. Methodist Pastors' School, Michigamme, Mich.
July 15-19. Summer Conference to Study Christian World Order, Silver Bay, N. Y.
July 15-19. United Christian Youth Conference, Lake Junaluska, N. C.
July 16 - 22. Young People's Summer Conference, Makunda, Ill.
July 16-23. Camp Farthest Out School of Prayer, Geneva Glenn, Indian Hills, Denver, Colo.
July 17. Methodist Pastors' Schools, Dover, Del., Grand Forks, N. D.
July 17-Aug. 25. Summer School Andover Newton Theological School, Newton Centre, Mass.
July 18-27. Presbyterian Leadership School, Delaware, Pa.
July 20-23. Oriental Missionary Society, Winona Lake, Ind.
July 21-Sept. 1. Lisle Fellowship, Western Unit, Lookout Mountain, Colo.
July 22-24. People's Congress of Applied Religion, Detroit, Mich.
July 23-29. Annual Conference on Prophecy and the Jew, Winona Lake, Ind.
July 23-29. West Central Young People's Summer Conference, Jacksonville, Ill.
July 23-Aug. 6. Pastors' Institute, University of Chicago.
July 24-Aug. 1. Missionary Conference and School of Missions, Lake Junaluska, N. C.
July 25. Methodist Pastors' School, Tacoma, Wash.
July 30-Aug. 27. Golden Jubilee Bible Conference, Winona Lake, Ind.
Aug. 1-6. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia, N. Y.
Aug. 2-16. Sacred Music Conference, Winona Lake, Ind.
Aug. 6-12. East Central Young People's Summer Conference, Charleston, Ill.
Aug. 6-19. Fellowship Farm Children's Camp, Oregon, Wis.
Aug. 7-11. United Christian Youth Conference, Indian Hills, Colo.
Aug. 14-26. United Christian Youth Conference, Lake Winnipesaukee, N. H.
Aug. 15. Methodist Pastors' School, Billings, Mont.
Aug. 15-24. Christian Workers' Conference, Associate Reformed Presbyterian Church, Hendersonville, N. C.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

IN WORDS as clear-cut and decisive as could be conceived, the pope last week made it plain that, under papal doctrine, the church is not and cannot be at war. Addressing the members of the Superior Council of Missionary Works, the pontiff congratulated them on the international character of their work, and declared that the "distinctive mark of the Catholic Church" is "the negation and living opposite of that discord by which the nations are disturbed and torn." He went on to proclaim "the universality of faith and love beyond all fields of battle and all state frontiers." According to Herbert L. Matthews of the *New York Times,* "although many individuals may forget this fact" of the church's refusal to become a belligerent, the pope insisted that "the church itself can never let its aloofness be weakened." The church, according to the pope, has a nature of its own which it stultifies when it participates in war. Often enough Protestants are compelled to disagree with the position of the Vatican, but in this instance the papal definition of the nature of the church as the absolute antithesis of war should be hailed with gratitude. This is a new position for the papacy whose record, like that of Protestantism, has not been consistent with it. But it is encouraging to know that not only Protestantism but Rome itself is learning what manner of spirit the church is of.

Pope Says 'Church Is Not at War'

Japan Drives Attempt To Divide China

SPECTACULAR events in the Pacific, where the Japanese fleet fled after it was struck by the planes of the naval force supporting the attack on Saipan, have relegated the Japanese drive in China to the back pages of the newspapers. Many Americans, therefore, may not grasp how grave a threat this advance presents to China. It is evidently the purpose of the Japanese strategists to take all of the Canton-Hankow-Peking railway and thus to cut China in two. The sections of the railway north of Hankow which remained in Chinese hands throughout seven years of war have already been lost. The southward drive has now passed Changsha and seems likely soon to close the remaining miles needed to link the Japanese forces with those based on Canton. Thus Japan will have a land route far inland by which it can send men and supplies to southern Asia regardless of what happens to its sea communications. The seriousness with which the situation is viewed in Washington is clear from the fact that missionaries in all the region east of the railway have been ordered to evacuate. Hundreds are now making the slow and painful trek westward in the direction of Chungking. For China, the hope of eventually receiving substantial assistance must provide thin fare indeed as she enters her eighth year of war in the shadow cast by this additional reverse. The high faith that the entrance of America into the war would bring immediate relief to her overstrained armies and her crippled economy has died in two years of deepening tragedy and repeated additional reverses.

Wallace Pledges Freedom To Asiatic Peoples

IN THE LIGHT of the peril now confronting China, enormous importance attaches to the joint statement issued by Vice-President Wallace and Chiang Kai-shek at the conclusion of Mr. Wallace's visit to Chungking. For in this statement the United States was apparently put on record against any restoration of the European colonial system in the Far East. After pledging prosecution of the war to victory and "mutual assistance in every possible way" for China, the statement went on to lay down the basic proposition that "the objective of victory in the Pacific is the establishment of a democratic peace based on political and social stability deriving from government devoted to the welfare of peoples." To give meaning to this generalized objective the United States made three promises: (1) permanent demilitarization of Japan; (2) permanent collaboration between the Big Four and any other nations wishing to join them to preserve peace; (3) "recognition of the fundamental right of presently dependent Asiatic peoples to self-government, and the early

adoption of measures in the political, economic and social fields to prepare those dependent peoples for self-government within a specified practical time limit." Neither Mr. Churchill nor Queen Wilhelmina is going to like that last promise, any more than they liked Mr. Wallace's blast against European imperialism on which we commented last week. China then responded with three promises of its own. It would really put the "Three Peoples' Principles" of Sun Yat-sen into effect. Under the first, it would erect a government with genuine sovereignty. Under the second, it would establish representative government with a constitution guaranteeing individual rights. Under the third, it would press plans for economic rehabilitation. With the seal of the vice-president of the United States and the president and generalissimo of China upon it, this becomes by far the most important official document yet to come out of the war in the Pacific. What a tragedy would befall American-Chinese relations if, directly after the negotiation of such an accord, Vice-President Wallace should be repudiated by his own chief and his own government!

Lyttleton Declares That We Provoked Japan to War

FOR the first time in this war, Secretary Hull has found it necessary flatly to contradict a high official of an Allied nation. The anger of this official spokesman for the American government was aroused by the statement of the British minister of munitions, Captain Oliver Lyttleton, that "Japan was provoked into attacking the Americans at Pearl Harbor." Speaking to the American chamber of commerce in London, Captain Lyttleton continued: "It is a travesty on history ever to say that America was forced into the war. Everyone knows where American sympathies were. It is incorrect to say that America was ever truly neutral, even before America came into the war on an all-out fighting basis." Mr. Hull denounced this as "entirely in error as to the facts" after the British minister, startled by the immediate newspaper reaction, had issued his first explanation. This was to the effect that American lend-lease aid should not have been "regarded as provocation by a peace-minded Japan. But the Japanese aggressor chose to regard it as provocation and made the unjustified, treacherous attack at Pearl Harbor." Later, after the secretary of state had spoken and after Senator Lucas of Illinois had demanded Captain Lyttleton's resignation, the British cabinet member made another attempt. "I do not complain of being misreported," he said, "and any misunderstanding is entirely my own fault." He then proceeded to make the *amende honorable* by declaring that his original statement was "manifestly untrue." With Washington "aghast" at the possible political repercussions of his four plain sentences, with Viscount Halifax telephoning to London, and the *New York Times* editorially attempting to explain precisely how and when we did and did not provoke Japan, his retraction came too late to do much good. Captain Lyttleton's statement enters the record. It will weigh heavily on the side of those who maintain that America was led step by step into war by "a great deception." The fact that the statement was made innocently by a man who had every reason to avoid embarrassing the President and his administration does not detract from its weight. It does reveal how wide is the difference between the private thinking and the public utterances of some who have an inside knowledge of the history of this war.

Democracy Provides Upset In Cuban Election

IT SEEMS odd, but nearly a half-century after we saved Cuba from tyranny that country has at last managed to hold a democratic election. Recently the voters of Cuba went to the polls. Contrary to custom, they were given the opportunity to make a real choice. After eleven years in office, President Batista, the dictator who seized power in the year President Roosevelt also took office, was ready to step down. He and his party favored Carlos Saladrigas, the former prime minister, as his successor. Saladrigas was also endorsed by the trade unions and a collection of parties which included the communists. According to precedent, that should have settled the matter. But this time it didn't. Instead, Ramon Grau San Martín, candidate of the Cuban Revolutionary party, emerged the victor. President Roosevelt refused to recognize the regime of Señor San Martín when he was chosen president in 1933, and it fell. Now the President telephoned his congratulations. One reason for the change in attitude probably is that in 1933 San Martín was prepared to expropriate American light and power companies. The intervening years seem to have educated the former revolutionary concerning the facts of political life as it is lived in the Caribbean. He now is considered safe, in spite of the fact that he recently criticized a $25,000,000 United States loan. His platform called for increased education, better working conditions for sugar cane farmers, whose ultimate employers are American bankers, and other social legislation.

Moralism with a Sour Taste

AT a press conference on June 22 President Roosevelt is credited with having said that the foreign policy of the United States is not for sale for $148,000. A few days before that Hjalmar Procopé, the Finnish minister in Washington, had made the regular $148,000 payment on the Finnish First World War debt. (Finland long ago became the only nation to keep up its payments to this country on its World War I debt.) The day after the debt instalment was paid, Mr. Procopé was ordered to leave the country immediately. Asked by the correspondents whether there was any connection between the two events, Mr. Roosevelt replied in the terms of high moral indignation already mentioned. We question whether the President's moralism will taste well in the mouths of thoughtful Americans. We remember that in 1940, when Finland was first attacked by Russia, Mr. Roosevelt said that "nobody with any pretense of common sense believes that Finland had any ulterior designs on the integrity or safety of the Soviet Union." We remember

that at the same time Mr. Churchill said that "the service rendered by Finland to mankind is magnificent." Today Finland is caught in a political and military jam. We think that she has chosen unwisely, but we recognize that almost any choice she could have made would have landed her in trouble. But any intimation that she is proceeding on a lower plane of morality than other nations—including our own—which have been caught in the tragic predicament of these times, is neither true nor generous.

Australia's Future and American Support

THE LONGER one thinks about it, the more serious grow the implications of the interview which Sir Keith Murdock gave the *New York Times* on June 24. Sir Keith is Australia's leading newspaper publisher. He paused in New York while flying back home on a trip which had included discussions with Wavell and Mountbatten in India, Lord Gort in Cairo, Alexander in Italy, Churchill and Eden and the dominion premiers in London. The core of his interview consisted of the view that while Australia will come out of the war with closer spiritual ties with Britain, she will look more than ever to the United States for military and economic support. "Sir Keith believes," said a paragraph put into indirect quotation, "that a well implemented agreement between the United States and Australia and New Zealand can be worked out after the war embracing the bases to be held and defended by each. He emphasized that the United States had earned a welcome place in the southwest Pacific." Welcome place? And how! In his interview Sir Keith made it clear that Australians are still worrying about the prolific birth rate of the Japanese and other Asiatics. Australia is toying with the idea of increasing its population through "desirable immigration" to 30,000,000 in the next thirty years. But Asiatic populations, already desperate for living space, will grow faster. The more necessary is it, therefore, that the United States should be at hand to uphold the "white Australia" policy, for as Sir Keith admits, "this war has proved that we cannot depend on a remote British fleet for protection." There are those in Britain who see America's postwar assignment as support of British interests in Europe against a rising Russian colossus. Now Sir Keith tells us that there are those in Australia who expect America's power to maintain the vast open spaces of that continent as a white preserve. What other postwar responsibilities will the United States be expected to shoulder?

Two Secret Episodes Reach the Light

TWO DEVELOPMENTS within a single week, both in London, show how little ordinary people know about the inside history of this war. The first came when "Jack" McGovern, the Independent Labor member who represents the Shettleston division of Glasgow in Parliament, intimated in Parliament that another member, Captain Archibald Ramsay, had been imprisoned without trial since the early days of the war because he had come into possession of copies of confidential correspondence betwen President Roosevelt and Winston Churchill. These copies, Mr. McGovern more than hinted, had been made by Tyler Kent, a clerk in the American embassy in London. Kent is also in prison in England, after a trial in a British court. According to the McGovern charges, the correspondence thus obtained by Ramsay shows the American President promising Mr. Churchill—at a time when the latter was still first lord of the admiralty—that the United States would enter the war on the British side, and Ramsay is in prison to keep him quiet. Naturally, the McGovern speech stirred a rumpus in the Senate, but no investigation had been ordered when Congress adjourned for its summer recess. No official denial has come from English sources. Only a few days after the McGovern-Ramsay-Kent sensation correspondents in Italy were suddenly permitted to reveal that the new cabinet which took over there after the resignation of Marshal Badoglio was not being allowed to function because of a personal veto by Mr. Churchill. Almost immediately it came out that the British prime minister would not withdraw his prohibition unless and until Badoglio was given a seat in the new cabinet. Then London explained that Mr. Churchill felt it necessary to have in any Italian government the man who had signed the secret clauses of the armistice terms with Italy, in order to insure their performance. It thus comes out, despite earlier denials, that there *were* secret agreements involved in the Italian surrender. So, one step after another, we stumble on to the "now it can be told" period of postwar revelations.

What Happens When Protestants Are Caught Napping

AT the outbreak of the war it was necessary greatly to expand the nation's cargo-carrying capacity on the high seas. The government not only began to build ships in vast numbers; it also launched a training program for crews to man the ships. Until this time, there never had been any chaplaincy of recognized character in the merchant marine. But the greatly expanded personnel made one desirable. Commanding officers of training schools began to appoint chaplains. The whole procedure was carried out on a personal basis and without any Protestant denominational authority or interchurch agency being consulted. As a result, it now appears that the Roman Catholic Church has seen an opportunity to entrench itself and has taken it. This was brought into the open recently through the resignation of Chaplain H. W. Van Delinder, a Presbyterian clergyman whose rank was that of lieutenant. He was attached to the United States Merchant Marine Cadet Basic School, San Mateo, California. Chaplain Van Delinder resigned in protest against "religious discrimination against Protestants made more and more evident in the chaplain corps of the merchant marine." He declared that the corps contains "a disproportionately large number of Roman Catholic chaplains —more than 50 per cent in a corps comprised of only approximately 25 per cent Roman Catholic" personnel. He also maintained that Roman Catholic chaplains receive the appointments to "the key positions at the major

merchant marine bases." This includes the senior chaplain for the corps, according to him. Such investigation as we have been able to make leads us to believe that Chaplain Van Delinder's charges are substantially correct. With no requirement that chaplaincies be assigned to religious groups on the basis of their proportional size, the Roman Catholic Church has stolen another march on disunited Protestantism. We are informed that the General Commission on Army and Navy Chaplains has recently made representations to Admiral Land, chief of the United States maritime service, asking that the chaplaincy in the merchant marine be put on the same basis as in the army and navy. Certainly this is the least that the maritime service, which has its own share of responsibility for what has happened, can do.

The Baptist Dilemma

THE RECENT meetings of the Northern and Southern Baptist conventions highlight the dilemma which confronts this family of American Christians. This dilemma is found in the contradictions which have developed between the Baptist theory of the independence of each local congregation and the imperative which rests upon Baptists as well as upon all Christian churches to take their responsible part as members of the American and the world Christian communities. Since the combined Baptist denominations would constitute the most numerous body of non-Roman Christians in the country, their influence for ecumenical Protestantism would be enormously increased if they should exert it unitedly. But they do not.

Every attempt at collective participation by Baptists in the general enterprises of American Protestantism meets resistance in the ideology of the absolute autonomy of the local church. It is claimed that no convention of Baptists can commit Baptist churches to the support of any cooperative Christian undertaking. Any such undertaking can enlist the support of the 20,000 Baptist churches only one at a time—practically an impossible task. This is the position taken by Southern Baptists. Their northern brethren do exercise cooperative relations with other Christian churches through the Northern Baptist Convention, but such relations are precariously maintained against the resistance of a persistent minority which challenges the right of the convention to commit the denomination.

We believe that the extreme form in which many Baptists conceive the principle of congregational autonomy is thoroughly unsound. It is unscriptural, unapostolic, contrary to reality and unchristian. From the day of its beginning Christianity has been ecumenical and catholic (note the small "c") in its nature. The first Christian church (or, if any Baptist prefers, the first *Baptist* church) which emerged on the day of Pentecost was primarily and inherently catholic and only secondarily congregational or local. It was the original "cell" which proliferated organically in a multiplicity of local congregations, each one carrying within it the same principle of responsibility to the whole catholic organism, the living Church of Christ.

Congregationalism has something of great importance to contribute to ecumenical Christianity, but it falsifies the Christian faith if it inculcates its principle in atomistic instead of organic and living terms. Its revolt from authoritarianism is justified both historically and on Christian grounds. But if it carries this revolt so far as to destroy the principle of each congregation's *responsibility* to the church catholic it betrays the church and exposes it to exploitation by self-seeking and irresponsible forces and leaders. This danger, it should be added parenthetically, is not confined to Baptists, but extends to other denominations which also claim to invest the local congregation with irresponsible independence.

Baptist disunity is the largest single factor in the disunity of American Protestantism. It goes far to explain why Protestantism, in proportion to the magnitude of the problems it faces, is weaker today than it was a generation ago. The divisions which exist within and between Baptist denominations are a persistent source of weakness in all interchurch cooperation. This is true in spite of the fact that cherished Baptist doctrines suffer in consequence. An example is provided in the area dominated by the Southern Baptist Convention. Throughout this great Protestant territory it is impossible for either the Baptists or other Protestants to bear effective witness on issues which affect religious liberty because community and state councils of churches must function without the cooperation of the strongest denomination. Baptist isolationism often makes it impossible for these councils to exist at all, and when they are formed they are handicapped and weakened in their most essential work.

The fact that this is the situation in so many communities and states throughout the country reflects itself in national affairs. One of the reasons why Washington remains indifferent to Protestant demands for equality of access to Latin America is to be found here. It is true that a step in the right direction was taken when the Southern Baptist Convention this year associated itself with the Federal Council of Churches and the Foreign Missions Conference in a statement asking the department of state to write religious liberty into the postwar settlement. But nothing of consequence has happened unless this is a prelude to full-time and responsible cooperation in all measures and organizations serving a united Protestant witness.

It is significant that even this small step toward united action was not taken by the Southern Baptists until Baptist missionaries had been denied passports to South America as a consequence of the exclusion campaign being waged by the American hierarchy of the Roman Catholic Church. But when that happened, Southern Baptist isolationism, which had previously been content with its position of dominance in its region, for once recognized that as one isolated denominational champion of religious liberty it could not hope to cope with the influence of the Roman Catholic Church, which outnumbers it four to one in the United States and in proportions far greater in Latin America and in other parts of the world where Baptists are attempting to work.

In spite of this fact, however, and of the pressing de-

mands upon the church for a united witness in many other directions, the characteristic attitude of the present Southern Baptist leadership is one which carries independency to the point of sectarian anarchy. This, unfortunately, often marks its attitude toward Northern Baptists as well as other Protestant bodies. It was expressed concisely in a recent editorial in the *Religious Herald,* the Baptist paper for Virginia. "We are not aware that the denominations constitute a family group," declared this paper. "In any case Southern Baptists are not a member of the family, therefore they cannot be the problem child." This succinct formula of isolationist irresponsibility perfectly frames the juvenile delinquent. He refuses to recognize the existence of any association to which he has responsibilities which in any way interfere with his self-will. If such a relationship exists, he renounces whatever obligation its existence lays upon him. He "looks out for number one."

It is not surprising that the *Religious Herald* follows this with a formula for continued raids upon the territory of the Northern Baptist Convention. "Every Baptist church," it says, "is autonomous; therefore any church or group of churches in the northern convention has the right to apply for membership in the southern convention." Thus independency, resting upon the supposed complete sovereignty of the local congregation, is in essence atomistic and sectarian within the denominational fellowship as well as in relations with other Christian bodies. Southern Baptists resist as vigorously as others when the new emotional sects attempt to persuade Baptist churches to exercise *their* alleged autonomy to leave the Baptist fellowship entirely. The fact that these proselyting newcomers are finding their chief success among Baptists should incline them to recall with more sympathy the complaints which other denominations have sometimes made concerning their own unecumenical conduct.

In the northern church, the dilemma of responsibility versus independency principally affects the relations of Christians and churches within the convention. Northern Baptist churches are generally, as are some congregations of the southern church, cooperative with other churches. But they are constantly under attack from the well organized fundamentalist wing of the denomination. This relatively small body of intransigents is attempting to exploit the conservatism of the church. It has set up its own rival system of institutions which includes seminaries or Bible training schools, summer conference grounds and a foreign missions board. But its effort to capture the recent Atlantic City convention failed. The reason is instructive and hopeful.

While the fundamentalist strategy was to attack the orthodoxy of the foreign missions board, the convention recognized that this was simply a smoke screen. Under cover of this the fundamentalists maneuvered to impose a system of authority on the denomination. The convention saw that the real issue was: Should Baptists renounce their own religious liberty and accept at the hands of the fundamentalists a system of authority? They rightly saw that to do so would ultimately reduce the local congregation to a position analogous to that occupied by a Roman Catholic parish. The controls necessary to do the doctrinal policing demanded by the fundamentalists are completely alien to Baptist history and thought.

At Atlantic City the convention delegates recognized this and after some preliminary tests of strength the fundamentalists themselves avoided a decisive test. That they are allowed to continue to agitate within the convention for a system which in its essence is as authoritarian as Rome is a tribute to the sincerity of Baptist democracy. But even the democracies have learned in recent years that there are limits beyond which they cannot afford to allow fascists and other totalitarians to go in using civil liberties to destroy the system on which civil liberties depend.

The opposition to the authoritarian pressure in the Northern Baptist Convention is attempting to hold independency and unity in balance. This opposition, which fortunately is substantially in the majority, is improperly designated as "liberal." Since most of these "liberals" are conservative in theology, their distinctive difference from the divisionists might better be suggested if they were spoken of as cooperationists. They hold a Christology which rightly places its emphasis upon the life, character and teachings of Jesus Christ, in opposition to the fundamentalists who emphasize out of all proportion the miraculous and supernatural elements of the gospel story, carrying them to the point where they reduce the Christian faith to a belief in magic. The cooperationists do not deny the virgin birth, which the fundamentalists make the principal test of orthodoxy, but they refuse to allow it to be made the central and determinative test of Christian fellowship.

Building upon this faith in Jesus Christ, the cooperationists refuse to try to divest Baptist congregations of their right to include Christians of a diversity of opinions. They do, however, insist that the principle of democracy shall be retained and that it shall express itself through representative institutions. In this they do not stop with the agencies of the denomination. They ask that the Baptist commitment to responsible participation in the world work of the church shall include cooperation with other Protestants to do what Baptists obviously cannot do alone. This includes not merely peripheral and occasional relationships but a steady, planned and continuous cooperation in the central tasks of Christian preaching, teaching, healing and ministry to the disinherited, at home and abroad. To this end they cooperate in the Federal Council of Churches, the International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference and the World Council of Churches. In so doing they have not compromised in the least the historic Baptist witness which has contributed so much to Protestantism during the past three hundrd years.

Whether Baptists become more of an asset and less of a liability to the Christian community depends in considerable part on the way in which their denominations resolve the dilemma which confronts them. In this a considerable part of the responsibility lies at this time on the churches affiliated with the Southern Baptist Convention. Their isolationism and extreme congregationalism have a direct bearing on the situation within the northern church. In the editorial previously cited from the *Religious Her-*

ald, new vistas of irresponsible sectarianism were opened by the threat: "Unless present trends in the north and south stop, geographical lines between Baptists may become entirely obliterated and give place to division along other lines." There can be no doubt that there are some in the southern church who look with complacency on the possibility that the agitation within the Northern Baptist Convention may produce a division out of which they will profit. Such shortsightedness is, we are convinced, not characteristic of the majority. They sense the affront to historic Baptist freedom which this new fundamentalist authoritarianism carries. They see that ultimately the gainers from the endless continuation of sectarian divisions will be first the emotional sects, second the Church of Rome, and finally one of the modern forms of paganism.

Every Protestant has legitimate reason for desiring that Baptists sacrifice neither their freedom nor their capacity to carry responsibly their important share of the work of the church in America and in the world. The eyes of American Protestantism are therefore following with concern developments in the two major Baptist denominations. It is clear that every convention which meets and a considerable number of the decisions which are daily being made by ministers, committees and boards have a bearing on the resolution of the Baptist dilemma. Other churches will note with anxiety how well Baptists succeed in preserving fellowship with devoted if mistaken minorities without yielding domination to them. They have faith that Baptist sensitivity to the unequaled suffering of this time of unparalleled crisis and Baptist loyalty to Him who is the Head, not of our denominations, but of the ecumenical church which owns his name, will find expression in cooperative action which is no less Baptistic for being indisputably Christian.

Innovations in Church

EDITOR THE CHRISTIAN CENTURY:

SIR: Are you conscious of growing more conservative in church? That is to say, you become more anxious to *conserve* things? I do not mean simply the eternal realities without which the church could not be. You are not disposed even to discuss proposals to make the church ready for a new age by giving a free hand to innovators who would reorganize religion and seek permission to reshape the church and its sacred customs. The church will be in no small danger in the time ahead if it listens to the advice of those

> whose business made them understand
> the vital need to stimulate demand
> for a commodity of which supply
> exceeded always *ex hypothesi.*

It is not to such serious risks I invite your attention at this moment, but to the innovators who believe that if we could only make changes in the decorations or symbolic ornaments of the church there would be a revival of the habit of going to church. Thinking this, they suggest many innovations which, as they admit, need not involve any change in doctrine. Apparently the people without are pining for new chairs, new hassocks, new hymn tunes, new robes, new customs, and we must get to work to give them these things. This is a new age; new ages demand new customs. "Time makes ancient good uncouth." Very well then, let us be up and doing with a heart for any fate.

It is altogether wrong, you will agree, to adopt some symbol with a definite meaning and history if the church to be redecorated does not believe in that meaning. A light hanging signifies the presence of the Blessed Sacrament. If we do not share belief in the reservation of the sacrament, we have no right to hang such a light there, on the ground that we think it beautiful.

If we use symbols we should treat them seriously. A church can have no beauty if it seeks for beauty first. A church cannot miss having a beauty of its own if it is true to its faith and rejects meaningless decoration—meaningless, that is to say, according to its own interpretation of Christian truth. Beauty has a way of coming to stay where there are honesty and sincerity.

Innovators should beware of being odd, for "nothing odd lasts." But they should not be put off by conservatives like you and me. There must have been one man who was the first to kneel for prayer in church. The early Christians stood, I have been led to understand. There must have been a first watch-night service; those who prize that service may remember that solemn fact. Nor is it improbable that certain customs, good in themselves, began but did not convince the church. In medieval France they blew with the blast of trumpets to show their joy on Whitsunday. I wish that custom had been kept. I should like to invite the Salvation Army today to sound the clarion in church when the Day of Pentecost is fully come.

But there may be zeal without discretion, and the Christian religion is not exempt from considerations of good taste.

In a certain church in a certain country a certain paper published some masterly lines upon the report that the clergy had had primroses attached to their scarves. The poet threw out further suggestions for the Christian Year:

> Arrayed in Easter lilies he's particularly jolly,
> But gets a little restive and accuses us of folly
> If we deck him out at Christmastide with mistletoe and holly,
> When it's our turn to decorate the rector.

Such an innovation would not be seemly, as you will agree. You will not accept it when it is *your* turn to decorate the rector.

Ever yours sincerely,

QUINTUS QUIZ.

Mistrust Him Not

MISTRUST death not, for all the grief he brings you;
He shows the traveler, as the day grows short,
The lighted inn; he is the harbor master
Vouchsafing ships an entry into port.

ADELAIDE LOVE.

Eighth Article in the Series on 'What Is Disturbing the Churches?'

What Is Disturbing the United Church of Canada?

By G. Preston MacLeod

SOME of the churches whose story has already been told in this series face major disturbances over contemplated unions with sister denominations. The United Church of Canada passed through this period nearly twenty years ago. On June 10, 1925, after a quarter-century of discussions and debate, organic union of the Methodist Church (Canada), the Presbyterian Church in Canada and the Congregational Churches of Canada was completed and the United Church of Canada was launched. The experience of nearly two decades has proved that a genuine union of fellowship, purpose and work could be achieved by these three long separated branches of Christendom. It was and is, however, a matter of great regret that a minority of the Presbyterian Church refused to be a part of the merger and continues today as the Presbyterian Church in Canada.

This was a serious breach of fellowship. It not only prevented amalgamation of congregations in many overchurched towns and villages, but also led, in some cases, to new overlapping. In spite of this partial failure of the purposes of union, consolidation of work was achieved by the new church, competing charges were amalgamated and strengthened, and local unions of congregations have steadily proceeded. Differences of religious conviction, tradition, temperament and outlook, coming from the three uniting bodies have undoubtedly enriched and strengthened, without dividing, the life of the United Church.

I

The heat of controversy over union has passed into history, and bonds of fraternal Christian fellowship have commonly been re-established between brethren in the Presbyterian Church and the United Church. Furthermore, the ecumenical movement has mightily stirred the minds and wills of churchmen in all communions since 1925. Negotiations are well on their way toward the formation of a Canadian Council of Churches, which is planned to embrace all the major Protestant bodies in Canada. From the start the United Church has been thoroughly behind this movement, and is genuinely concerned, not only to heal the breach of nineteen years ago through increasing mutual collaboration with her sister denomination, but also to reach out toward fuller fellowship and cooperation with the other Protestant communions.

In response to an invitation by the General Synod of the Church of England in Canada, conferences are being held at the present time between representatives of that church and the United Church with a view to closer fellowship between the two bodies. The difficulties are similar to those which beset the Protestant Episcopal-Presbyterian negotiations in the United States. Progress will, of necessity, be very gradual. Doubtless such proposals as dual ordination for new ministers, cooperative theological education and comity on home mission fields will enter into the discussions. It cannot be said that the membership at large in either church have either a clear knowledge of the issues involved or an awakened desire for rapprochement. But the ground is being explored and there is clear evidence of serious purpose on both sides to find ways of constructive advance toward a greater measure of practical unity.

II

Complacency is always a danger, especially in the aftermath of a great achievement. In the glow of the new union there was a tendency to think that the new church would sweep forward on the momentum of great beginnings. The world has received some rude shocks since 1925, and the United Church has had reason to learn that union marked the beginning of new and heavily increased responsibilities.

It is true that increases in membership have kept pace with the growth of the population as a whole. Communicant membership has grown from 609,729 in 1925 to 721,000 in 1942, and the number of persons under pastoral care from 1,261,778 to 1,713,186. The rate of increase for the larger churches in Canada during the decade 1931-41 has been given as follows: Roman Catholic, 16 per cent; United Church, 9.2 per cent; Baptist, 9.1 per cent; Presbyterian, a decrease of 5 per cent. During the same decade the population of the dominion increased by 10.5 per cent. The census of 1941 revealed the religious affiliation of the people of Canada to be represented in the following percentages: Roman Catholic, 43; United Church, 19.16; Church of England, 15.22; Presbyterian, 7.21; Baptist, 4.2; Lutheran, 3.5.

There are disquieting features. The government census shows 2,204,875 people claiming to belong to the United Church. This is 500,000 more than the figure of 1,713,186 reported by the United Church itself. In other words, there are a half-million people claiming some connection with the United Church of whom the church has no trace!

The revenues of the United Church have never reached the level of giving which prevailed in the three uniting churches at the time of union, or in the United Church

itself up to the onset of the great depression. The missionary and maintenance fund contributions, which were $2,500,000 annually in the late 1920's, have declined to $1,500,000 annually. While this condition is also true of most churches, it has created serious problems in meeting the heavy obligations in home and foreign missions to which the United Church fell heir. Approximately one-third of the 3,000 pastoral charges in the United Church are home mission charges receiving aid from the central funds. Movements of population have increased the responsibility of the United Church for maintaining the religious life of the people in all parts of the country, but budgets for home and foreign mission work are not much more than 50 per cent of what they were before the depression. In the 1930's salaries on some home mission charges dropped as low as $900 to $1,000. Recently a minimum salary of $1,450 has been attained. But this is still too low, and many pastors have less than adequate security from want.

There are abundant resources in the United Church to do better than this. In the last three years the deficit of its central funds, amounting to $1,700,000, has been wiped out. An increase in current giving to the central funds has been achieved, probably as a result of increased employment in wartime rather than of heightened enthusiasm. United Church people have given generously to numerous projects for the immediate relief of world misery. Yet there is on the part of the general membership an apathy concerning the great common enterprises of the United Church, and a lagging interest, if not a lapsing faith, in world missions. This disturbs all who reflect what this church could be doing.

III

The United Church is, or ought to be, disturbed by a shortage of candidates for the ministry. The demands of war have taken many chaplains and students into the armed forces, but the problem existed prior to the war. Temporary expedients are being tried. For the past two years theological colleges have accelerated their courses by means of year-round sessions, so as to graduate men ten months to a year ahead of time. The General Council has also given authority to its transfer committee to settle ordinands in the conference where they are most needed. They remain there the first two years after graduation. But these methods do not increase the number of men in the ministry. A church which is marked by real depth of faith and conviction will not fail to win sufficient numbers of its ablest young men for its tasks.

The problem of the theological colleges really hinges upon this wider problem of candidates for the ministry. The United Church has eight theological colleges, and the enrollment in at least half of them is very small. On more than one occasion proposals for the consolidation of the work of the colleges have been rejected by the General Council. If there were sufficient students in each college all would take pride in the fact that the United Church has a college in every quarter of the land and on the campuses of most of our universities.

Meanwhile the sects, though numerically much less of the population than one would suppose, throng their churches in the cities, and multiply in the rural districts, especially in sections of the west, and do not seem to lack for leaders. The United Church is disturbed, not by opposition from the sects, but by the consciousness that the sects are winning people whom the United Church ought to be reaching and is not. There is no desire in the church for a less cultured ministry, but there is ground for believing that the training of its ministry has been one-sidedly intellectual. A nation-wide church, especially one whose home mission charges amount to one-third of all its pastoral charges, ought to be training a body of leaders who are in more vital touch with the common man in town and country.

Men of Methodist upbringing are sometimes heard to lament the passing from the United Church of the old Methodist enthusiasm. Much of this is probably a nostalgic reaching back after the evangelical expressions of other days. Had there been no union, changed mores would have accounted for the disappearance of the older type of fervor. Nevertheless, the United Church has always been a church of the people. If any of the major denominations ought to be effective in spreading the faith among ordinary folk it should be this church whose pioneering evangelism among the settlements of earlier days laid the foundations of its present strength. Greater attention ought also to be given to recruiting and equipping men for a really progressive rural ministry as a lifetime vocation.

Sunday school enrollment in the United Church declined from 653,315 in 1931 to 484,712 in 1942—an alarming drop of almost 25 per cent. The familiar reasons have been advanced to account for this, but the conditions still remain. The religious education program of congregations suffers from slackness of conviction, lack of enthusiasm and inadequacy of leadership. Bound up with this is the need for a larger measure of lay responsibility and stronger lay leadership in local churches, in presbyteries and on the general boards and commissions of the church.

IV

The United Church is not violently disturbed by the relation of the church to the war. There is a small group of pacifist ministers, among them some of the finest men in the church. A few have had to resign their congregations. Others have held the tensions in balance and continue with the loyal support of their people. They are held in esteem and fellowship by their brethren in the ministry and by a majority of church people as well.

As a church, the United Church has expressed its support of the nation in the war, believing that clear moral imperatives are discernible in the conflict. As the crisis of the war approaches and people find their sons in the midst of battle, prayers for victory are more frankly offered in the churches, but without diminution of the ultimate prayer that God's will be done. The church has consistently counteracted preachments of hate and cries for vengeance, and has steadied its people against the hysteria of destructive passions.

What is disturbing thoughtful ministers and churchmen is the problem of achieving a constructive peace in honest

loyalty to the principles of the Atlantic Charter and the Four Freedoms. A commission on the church, nation and world order has prepared a comprehensive report on this and other subjects which will be presented to the General Council when it holds its biennial meeting next September. This document is broad in scope and courageous in outlook, and will well merit the thoughtful attention of other churches.

The economic and social tensions of our society are keenly felt in the United Church. The socially conservative, usually well-to-do, deplore and oppose what they regard as the socialistic tendencies of ministers and church courts. Those of socialist conviction regard the church and its ministry as timid and unwilling to offend capitalist patrons. To this they ascribe responsibility for the relative failure of the church to hold the allegiance of labor. It should be said that the relations of the church with labor are better in Canada than in some other countries. Because there is no common conviction on economic and social programs, the mind of the church as a whole is slow to move. The church will probably continue to alarm conservatives who fear change, and to exasperate the prophets whose passion for social justice shakes its complacency.

V

Exponents of the social gospel within the church show increased concern to base the incentives for social improvement on faith in God and loyalty to Christ, which are the marks of the Christian in every class of society and which it is the distinctive mission of the church to impart. The church will be able to bear witness as a church only as it holds its members, however acute their divergences of social viewpoint, in the common bond of allegiance to Christ and sincere purpose for his will in the world.

A general sharpening of race prejudice disturbs the church. Canada includes under this category the relation to the rest of the country of French Canada, with its strong sense of grievance and its racial, cultural and political isolationism. This problem is complicated by the dominance of the Roman Catholic hierarchy over the religious, social and even economic life of the French-speaking people. The United Church is concerned to foster greater understanding and mutuality between these two major cultures in the country. It is also disturbed over evidence of discrimination against smaller ethnic groups. Although the Jews in Canada number only 168,000, they are concentrated in the larger cities and social anti-Semitism is on the increase. There have been a few cases of the exclusion of eminent Negroes from the dining halls of prominent hotels and social clubs. Influential groups in British Columbia have openly declared that the evacuated Japanese are not to be allowed to return to that province.

The United Church has shown a genuine concern for justice and equality for racial and religious minorities and has exerted its influence on their behalf. While the leadership of the church has been high-minded and at times courageous on this issue, it is by no means clear that the general population, even within the churches, is equally committed to the practical implications of brotherhood which the Christian faith enjoins.

VI

Theologically the United Church has been liberal without being radical or humanistic. At the time of union the Congregational principle of freedom of conscience entered the "Basis of Union" or articles of agreement in the provision requiring ordinands to declare their "essential agreement" with the doctrinal statement of the church as "in substance agreeable with the teaching of the Holy Scriptures." Opponents of union, familiar with the Westminster standards, charged that this was an encouragement to doctrinal laxity both in the ministry and throughout the church. The experience of nineteen years has not borne out this fear. The vagueness about their faith among church members causes real concern, but the remedy for it must go deeper than a tightening of formal creeds.

If there is evidence of a lack of warmth and fellowship in our religious life, there is also a stirring of vital faith and a quickened interest in the study of Christian doctrine, the reading of books of devotion and a growing desire to know the full implications of the Christian way of life. During the past half-dozen years a commission on Christian faith, under the leadership of the late and greatly esteemed Dr. Richard Davidson, has produced a statement of faith, a book of devotions based upon it, an excellent theological exposition of it by Dr. John Dow, and a new catechism. These have been generally welcomed and are being used.

Theological colleges in Canada have followed the British tradition of making theology basic in the training of ministers. There are in the United Church able and influential teachers of neo-orthodoxy, if one may use a label. They have a strong following, especially among the younger ministers. There are some who wholeheartedly reject liberalism. The majority of ministers, trained in the era of liberalism, are not disposed to repudiate what they believe to be undoubted values in the liberal approach. They are, however, desirous of going beyond liberalism in a deepening concern that theology should be more central and vital in the life of the church, and distinctively Christian in its interpretation of the biblical revelation.

The United Church supports the cooperative appeal which is being made by the Protestant communions and various community groups for more specific religious teaching in the public school system. This is a live issue in several of the provinces. The British Columbia legislature has recently made permissible Bible reading in the schools of that province. The premier of Ontario has promised to incorporate religious and moral instruction in the curriculum of Ontario schools.

The United Church is conscious of being a great church, embracing nearly one-fifth of the population of Canada and one-third of the Protestant population. It is conscious of its responsibilities, but it needs to be disturbed by them. Wholeheartedly ecümenical, it reaches after fuller cooperation with all Christendom in exalting Christ in the world today and tomorrow.

Sweden's Liquor Control

By Henry S. Curtis

ONE hundred years ago, the Swedes were the hardest drinking people of Europe. Today they are nearly, if not quite, the lightest. These sons of the Vikings had a tradition which held that the strong man should be a strong drinker, able to drink his fellows under the table. When we consider that the national drink, *brännvin,* is a brandy made from potatoes and quite as potent as Scotch whisky, we realize that it was not a very temperate example that the older generation set for their sons of today.

The Swedes have always claimed a special need for alcoholic stimulants. They point out that their country lies far to the north, about on a level with the valley of the Yukon in Alaska. There are only three or four hours of daylight during the winter and these are little more than twilight. The climate is cold and humid, which makes it the more depressing. Hence, they have claimed, they need to drink to throw off melancholy. Under the circumstances, it is not surprising that from the earliest times they have had a record as great consumers of liquor. The annual consumption was about ten gallons for every man, woman and child in the country. It was probably at least three times that much for adult males. This takes no account of beer and light wines, and the hard drink was really hard—mostly *brännvin* with about 50 per cent alcohol.

Profits Are Socialized

About eighty years ago, some of the Swedes came to a realization that this hard drinking was a serious disadvantage to them and they formed a temperance organization. They saw that the liquor vendors were making enormous profits and that the profit motive was leading them to offer all sorts of allurements to increase the drinking. They concluded that if they could take the profit out of the manufacture and sale of drink, it would surely lead to a large reduction in its use. This resulted in the starting of a government monopoly in alcoholic liquors which takes its name from the city of Gothenberg where it was first tried in 1865.

The manufacture and sale of liquor were placed under a wine and spirits commission of twelve members. This commission issued 4,000,000 shares of stock, of which 120,000 shares, paying 5.5 per cent, were held by the commission. The remaining shares, paying 5 per cent, were offered to the public. As the actual profits on these shares might be as high as 25 per cent, amounting in some years to as much as $50,000,000, the stockholders were satisfied with this volume of sales.

The commission employed an executive director and took over the manufacture, importation and sale of all hard liquor. All saloons were closed, and intoxicants were rationed to all hotels and restaurants, each being given a quota on which it was allowed a moderate profit. A hotel or restaurant was permitted to serve about a third of a regular drinking glass of liquor, with a *cooked* meal, up to three o'clock in the afternoon. After three it might serve as much as two-thirds of a glass. If a restaurant or hotel sold more than its quota, it was obliged to sell the excess for exactly what it paid for it. One hundred and twenty stores were opened where liquor could be purchased to take home. Behind each of these stores was a local committee of five members and an issue of stock, also paying 5 per cent.

Local Option Enters

The charges for liquor of all kinds were moderate, but the system was immensely profitable. The profits were divided into three parts. From one part twelve hospitals or Keeley cures for inebriates were maintained. One part went to the communes for various public improvements. The remainder went toward liquidation of the national debt. Handling such a volume of business, the commission had an immense bargaining power. In dealing with France or Italy for wines, they could pretty well make the conditions of the sale. These were often stated something like this: We will take ten million dollars' worth of your wine at a certain price if you will take ten million dollars' worth of lumber or paper from us at such a price.

This system reduced the consumption of hard drink from ten gallons per capita to a little more than two gallons per capita in four or five decades. But the temperance leaders were not satisfied and continued their agitation. They got a local option law and carried 2,200 of the 2,400 communes in Sweden. This did not prevent a man in a dry commune from buying liquor, but he had to go to another commune to get it. However, people still got drunk and quarrels and accidents resulted. The temperance groups demanded absolute prohibition.

In 1909, Ivan Bratt began to agitate in the city of Stockholm for a system which would discriminate between drinkers. Dr. Bratt held that the public had no concern with temperate drinking, which was thought to represent 70 per cent of the whole. It was only to the drinking of the 30 per cent of hard drinkers that society must give attention. The problem was how to apply an effective brake to them without infringing on the prerogatives of the rest of the people. He pointed out that practically every family in Italy and France had wine at its meals, as German families had beer, that drinking loosened the tongue and made conversation easier, and that no serious evils resulted from this moderate social drinking.

Restrain the Problem Drinkers

The solution offered by Dr. Bratt was that people with inadequate social control be restrained. To that end each person must make application to the local committee for a permit for a drink book or ration card, much as one must now make application for a driver's license or a gasoline ration. The local committee would decide on his application according to his record. This idea was at first

strenuously fought by the temperance group, but it finally won out with the government, and Dr. Bratt was made executive director of the system. The rules for the issuing of the ration cards were plainly stated. The applicant must be at least twenty-five years old. He must put down his name, age, occupation, employer and many other things about himself. A man might apply for as much as four and a half quarts of liquor a month, but a woman for only one or two quarts every three months or perhaps every year.

These applications are acted upon by a local committee of five, some of whom—perhaps all of whom—know the applicant. As the only place where he can obtain liquor is stated on the card, if he is known to get drunk or to abuse or neglect his family when under the influence of drink, or if he has not paid his taxes or has been on relief, he cannot get a ration book. If the case is not so serious, he may be granted a book with a reduced ration. In 1938 —the last year of which I have seen a report—1,220,000 books were granted. Of these only 10 per cent were for women.

If the drinker abuses his privilege, his book may be canceled. This is held to be a disgrace. He will then have no recourse except the black market, which is likely to prove a difficult, dangerous and costly means of supply.

Up to 1928, there were 120 stores in Sweden where liquor could be purchased. In that year the number was reduced to 40. For most people it would therefore be necessary to travel some distance to make a purchase. At the same time, the breweries were consolidated and the alcoholic content of the beer was reduced from 3.2 per cent—which is the strength of the beer we are furnishing to our German war prisoners—to 1.8 per cent.

Objections to System

There are those, of course, who do not like the system. They say that it interferes with personal liberty, that it requires people to tell things about themselves which they do not wish to tell, and that it imposes a supervision of personal habits which is humiliating.

There are others who prefer the system of Denmark, which is also a government monopoly but much simpler to operate. It allows anyone to purchase liquor without a ration book, but the price is very high so that none but the rich can afford to get drunk often. The Swedes say this is undemocratic and that it is unfair so to discriminate against persons with limited means.

Like all systems, the Swedish system doubtless has its faults, but it is probably the most successful yet devised. It has reduced the drinking to one gallon per capita per year, and the main reduction has been with the heavy drinkers who represent the serious social problem. Thus it is protecting those who need protection and so is fulfilling the purpose for which it was set up. While as a whole it represents an evolution of eighty years and is indigenous to the social system of which it is a product, it has much to teach the United States, which has its own serious problem of liquor control.

BOOKS

A Romantic French Catholic

PLEA FOR LIBERTY, LETTERS TO THE ENGLISH, THE AMERICANS, THE EUROPEANS. *By Georges Bernanos. Pantheon Books, $3.00.*

A PLEA for a return to "honor" and to a condition of the public mind in which, for every person and class, the sense of social obligation shall be commensurate with the power and prestige enjoyed is the ethical core of Bernanos' plea for liberty. This is a valid and praiseworthy concept of which the author gives eloquent exposition in many stirring passages. Often he combines the moral fervor of a Hebrew prophet with a lyric warmth and a wealth of aphoristic phrase for which French seems to be the most congenial medium. The expression of this ethical idea is so emphatic, so specifically directed to the different groups addressed in the letters, and so richly embellished with illustration and exhortation, that one cannot doubt its centrality in his thought.

But there is much besides which is pure romanticization—of the *ancien régime,* of the French spirit, of the natural man unspoiled by modern civilization, of the saints ("ours is the church of the saints"), and of the Roman Catholic Church. M. Bernanos, it will be remembered, is the author of the *Diary of a Country Priest.* He has a grudge against the bourgeoisie. It "destroyed our monarchy," corrupted the nobility, betrayed the interests which it undertook to protect, and "struck a fatal blow at the military and peasant tradition which had made our nation great." Now it is rich and powerful enough to render a great service to the community, but "its origins are too base to permit of its rising to a conception of disinterested service."

To his mind, this seems to be peculiarly the characteristic of the bourgeoisie, which took over the power formerly exercised by monarch, nobles and church. "A society in which prestige no longer is the precise counterpart of services rendered, where the governing classes receive more from the community than they give to the community, is a society destined for ruin." True enough. But only a French Catholic determined to throw the blame for all recent and present troubles upon democracy, anti-clericalism and the liberal movement would so blandly assume—though he has not quite the effrontery to say—that in the old days, before the bourgeoisie seized the reins, the ruling classes were inspired by a high sense of social responsibility and scorned to receive from the community more than the value of their services to it. And only a Roman Catholic propagandist would think he had put his finger on the beginning of modern decadence by noting that "you [English] turned your back on the church" in the sixteenth century.

The unique thing about France seems to Bernanos to be that her life is "an adventure of the spirit undertaken by men who, more than most, have a feeling for reality, a feeling for the flesh. That contradiction which ought to have meant our destruction has always been our salvation, and that paradox constitutes our history." But what is so unique about that? It is not a description of the French, but of the human race. In a burst of modesty he says: "I don't

flatter myself that I can make you understand France. I am not sure that I understand her myself." However that may be, there is no evidence of any understanding of the American mind. The letters to the Americans are really open letters to F.D.R., but they contain little more than the conventional warnings about our alleged worship of money.

The analysis of the causes of French disorganization in the years between the two wars is keen and bitter. At the bottom of it was the bourgeois betrayal and the failure to follow Clemenceau, the unregarded prophet—a strange view for one so insistent upon a strictly Christian foundation for a nation's life. The cleft between left-wing labor and the bourgeoisie gave Hitler hope of a civil war in France. It did not come, but the tensions were enough to weaken and confuse the nation, and the church gave no help in this emergency. But the chief blame for everything is thrown on the British. We French have been foolish and sometimes base, Bernanos seems to say, but it is the British who have corrupted and misled us. This kind of argument, especially when couched in terms more emotional than factual or logical, gets nowhere rapidly.

By way of introduction, there is also a letter to the Brazilians, among whom Bernanos sought sanctuary after what he calls "the treason of Munich." He finds in them a deeply rooted immutable life, untouched and therefore unspoiled by the artifices of this mechanized age and the artificialities of its planned programs for political and economic progress. "Your people was on the right track . . . fulfilling its task, nothing more, nothing less, in a world where most peoples have come to scorn their task, to envy the fate of other peoples, to let congresses of diploma-decked experts formulate a program for their supposed national aspirations. Your people grows like a tree, or comes into being like a poem, by a sort of inner necessity of which the modern world knows absolutely nothing, precisely because it itself has no inner necessity; because it imposes itself from without, because it is a monstrous, fleeting victory of men's disordinate action upon nature and man, a dissipation, a defiance."

This praise of the natural man is reinforced by other passages, such as that which asserts that "no power in the world can change the least tittle of a people's nature, of its intimate, traditional, familial idea of life—all that which sums up the idea it has of well-being." The absence of modernity and mechanization in Brazil gives Bernanos great hope and joy. "Here man conquers the wild earth by his own strength alone, with bare hands. Suppose that that is a matter of laughter with the apostles of mechanical gimcracks—let it be. They will not always laugh. Let it cost a great expenditure of time, a great toll of death. It is thus that great peoples, that free peoples, shape themselves; it is thus that the full strength and the full patience of the soil work their way into the muscles and hearts of man." This is magnificent but it is not history. Has a great and free people ever been made that way in a world filled with bustling and "mechanized" civilizations?

As to religion—the end to which Bernanos' polemic is really directed—he wants a "radical Christianity," not a conventionally respectable Christianity in league with property, but he wants it to have the "doctrinal infallibility" which alone can free the believer's mind from all doubts and uncertainties. And it must be a religion which has saints. The only free man is the Christian man and "the prototype of the Christian man is the saint." But he must be an authentic and regularly canonized saint, not just a person living by Christian principles and sacrificially serving society. If the reasoning here seems loose, remember that it is the argument of a romantic French Catholic. The immediate problems with which he deals are contemporary, but for substance of doctrine we might as well go back and read Chateaubriand—his *Atala* for the cult of the natural man, and *Le Génie du Christianisme* for its romanticized Roman Catholicism.

W. E. Garrison.

Devout Deism

Lord Herbert of Cherbury's 'De Religione Laici.' *Edited and Translated with a Critical Discussion of His Life and Philosophy and a Comprehensive Bibliography of His Works, by Harold R. Hutcheson. Yale University Press, $3.00.*

Curtly dismissed by James I from his ambassadorship at Paris for his criticism of the king's "appeasement policy" toward Spain; shabbily repaid for his official expenses by an Irish peerage; rebuffed afresh in his humble attempts to regain royal favor by literary panegyric; disdained by the Long Parliament to which he had surrendered his castle; ostracized by the Royalists for doing so; neglected as an author, ignored in his day as a philosopher, derided long after as a theologian—Lord Herbert is rapidly being given by modern scholarship the recognition and fame due him. No longer is he regarded as simply an amateur infidel in his role as the "father of English Deism." As that movement is being subjected to analysis and appraisal by impartial historians (Torrey, Hefelbower, Orr, Fay, Carré, Lovejoy, Koch, to name but a few of those who have written in English on the subject during the past twenty-five years), Lord Herbert's stature as an early student of ethnic religions, as a highly original philosopher of religion, as a precursor of Scottish, Kantian and Transcendental intuitionism is becoming impressive. The earnestness of the man in searching for a rational basis of toleration which, while obviating the civil and spiritual havoc of strident bigotries, might also serve to salvage the thoughtful man's natural piety and conscience, is increasingly appreciated as he becomes able to speak to us in our common tongue rather than the turgid Latin of the original editions of his works. With the book under review, all the Latin prose writings of Lord Herbert are available in translation.

Of the Religion of a Layman was perhaps his last effort (1645) before his death to commend to scholarly "seekers" the utility of his five talismanic primordial and essential elements of a universal saving religion. "What," he asks, "shall the layman (wayfarer) encompassed by the terrors of divers churches militant throughout the world decide as to the best religion? For there is no one church that does not breathe out threats, none almost that does not deny the possibility of salvation outside its own pale." "Reason and faith [to be distinguished from "notorious credulity"] and prayer to God are to be resolved upon and a painstaking search for truth, as well as an unshaken trust in the divine goodness and a blameless life . . . for the soul must be reintegrated. Let him first search out doctrines that are analogous with the internal faculties and afterwards those about which there is most agreement. And so he will everywhere find declared the worship of the Supreme God by means of every virtue; penitence when we fail therein and reward or punishment after this life." Finally: "We submit all things to the judgment of the truly catholic church. May God grant that what we have here written serve to increase his glory and establish the common peace."

Are these the words of a graceless and mischievous infidel? No wonder Emerson had a framed print of the Oliver portrait of Lord Herbert in his Concord study!

Dr. Hutcheson's work is an admirable piece of scholarship. The translation is accurate though not always facile; the summaries of Lord Herbert's thought in his various works are valuable; the observations upon Lord Herbert's later influence, particularly upon Dryden's *De Religione Laici* (1682), are a fresh contribution. But his treatment of the provenance of the former's thought is defective. Recollection of the studies of Buckley and Battenhouse in the field of Elizabethan moral philosophy, of Sabine's study of Bodin's "Colloquium," to say little of Christeller's works upon the tradition of Florentine humanism, prompts this comment. Nevertheless, though not comprehensive, the work is thoroughly competent and from now on indispensable for the field of deistic research.

CHARLES H. LYTTLE.

Books Received

Indians Are People, Too. By Ruth Muskrat Bronson. Friendship Press, $1.00. A Cherokee by birth and a Mount Holyoke graduate, the author has been with the federal Indian Service for nearly twenty years. Her highly intelligent discussion of the conditions, capabilities and hopes of American Indians dispels many conventional ideas, easy generalizations and persistent illusions. For one thing, they are "not a dying race, but a strong, rapidly increasing, vigorous people . . . increasing more rapidly than any other minority group in this country." The book is well adapted for use with the current courses of mission study on "the American Indian and southeast Asia," or for private reading.

Jewish Problems. By David Goldstein. Radio Replies Press, St. Paul 1, 15 cents. The author is a Roman Catholic who describes himself as "a Christian Israelite." He is more interested to press the case for the conversion of Jews to Roman Catholicism and to defend his church against any suggestion that it has ever been unfriendly to the Jews than to consider present problems objectively. He is vehemently anti-Zionist, and under the heading "Refugee Problem" his chief contribution is the assertion that "Palestine may be dismissed as a solution . . ." He criticizes, not without cogency, some of the positions in Sholem Asch's famous novels about Jesus and Paul, and denounces as "anti-Catholic," but without citing specific historical errors, Rabbi Trachtenberg's learned volume, *The Devil and the Jews,* which not only states but proves that in the Middle Ages the Jew was commonly believed to be in league with the devil. He resents the modern effort to show that the Jews were not guilty of bringing Jesus to crucifixion.

Wartime China. By Maxwell S. Stewart. Institute of Pacific Relations, 1 E. 54th St., New York 22, 25 cents. Sixty-four pages of authentic information, as of April 1944, concisely stated.

Sociology of Religion. By Joachim Wach. University of Chicago Press, $5.00. (To be reviewed.)

International Relief in Action, 1914-1943, Selected Records with Notes. By Hertha Kraus. Research Center, 4035 Spruce St., Philadelphia, $1.00. These records, sponsored by the service committees of the American Friends, the Brethren and the Mennonites, do not form a complete record of the vast programs of relief that have been administered by these agencies through two world wars and the years between them, but the selections are sufficiently copious to afford an adequate impression of the volume and variety of these humanitarian activities. Fifty-seven relief projects are listed, classified and described. They include projects of emergency feeding, housing, health and sanitation, child care, employment, education, recreation, training of leadership, and services to refugees and transferred populations.

Firelight Entertainments. By Margaret K. Soifer. Revell, $1.50. A handbook of campfire programs, for boys and girls and their leaders in camps and camplike activities.

Philosophic Fables. By Powell Spring. Banner Press, $2.50. Verse believed by the author and publisher to "measure the pulsebeat of the animal psyche" and to suggest, with whimsical wisdom, the analogies between animal and human behavior. It doesn't click. But the full-page drawings (more than sixty) by "WYNK" —looks like the name of a radio station—are excellent and clever.

CORRESPONDENCE

Personally Responsible

EDITOR THE CHRISTIAN CENTURY:

SIR: You have hit the nail squarely on the head in your editorial entitled "The Methodist Recantation," and I want to thank you for it. Many of us have hung our heads a bit ever since the General Conference took its contradictory actions. We have had to take, with what grace we could muster, comments from laymen to the effect that maybe the war will be over sooner now that the Methodist Church has declared war too.

I fervently hope that you are right in saying, "These will be four years of godly sorrow and cumulative repentance for the action taken by the General Conference," although I do not feel too certain that the church will awaken quite that soon.

While you are right, of course, in pointing out that the bishops did not conform to the law of the church adopted in 1940 concerning the church's support of war, I feel that we cannot make the bishops wholly responsible for the recantation. After all, every man is personally responsible for his own vote, bishops or no bishops.

Ridgway, Pa. BRUCE L. MIDDAUGH.

Bishops in the Wake

EDITOR THE CHRISTIAN CENTURY:

SIR: Our befuddlement grows out of an older confusion as to whether Methodists want business tycoons or spiritual peers for bishops. A general superintendent might be a bishop were he not engrossed in log-rolling for a temporal institution in which certainly "God has a stake." Either we should free the office from its "efficiency expert" assignment or we should cease being surprised that the episcopal address mostly follows in the wake of things.

Methodist Church, Randolph, Wis. ARTHUR J. WILLETT.

Not Final

EDITOR THE CHRISTIAN CENTURY:

SIR: I am glad you are helping to make it clear that a confused and confusing action of the Kansas City General Conference, that lacked only one vote of not carrying at all, and that was in effect reversed the next day although it was not expunged from the records, cannot in fairness be regarded as either the official or final position of the Methodist Church on the relation of the Methodist Church to the war.

Greenville, S. C. JOHN W. SHACKFORD.

The Church and the Churchman

EDITOR THE CHRISTIAN CENTURY:

SIR: The editor of The Christian Century has stoutly and continuously maintained that "the Christian church is not at war." This would be truthful and a fully Christian position if the editor recognized the church as made up of individual persons instead of dealing with it as an empty and largely meaningless abstraction without any members and if a vast majority of church members were not such hypocrites as to pretend to be one thing as members of the church and then be an entirely different thing as citizens of the state.

In the—for the most part good—editorial on "The Methodist Recantation," I find these words: "It [the church] cannot participate in war or bless war or lend the holy sanctions of its God to any belligerent without stultifying itself and dishonoring Jesus Christ." This is absolutely true.

To all fair-minded and rational persons I wish to submit the following paraphrase of that statement as being equally true: "An individual Christian cannot participate in war or bless war or lend the holy sanctions of his God to any belligerent without stultifying himself and dishonoring Jesus Christ." This is not pacifism; it is only honest and consistent Christianity, because a person can be a pacifist without being a Christian but no person can be a Christian without being a pacifist. Christianity includes pacifism but the two terms are not synonymous. Christianity goes even farther and deeper than pacifism.

Detroit, Mich. ALBERT SHELDON.

Churches Benefit from War System

EDITOR THE CHRISTIAN CENTURY:

SIR: It is hard to understand the sustained protest you and your church contributors make against war. The churches in general and in particular are the beneficiaries and promoters of a system of economics and industry that breeds war. Years ago Lyman Abbott charged the church with dereliction and neglect in that it did not protest against "the eminently respectable and deadly sin of covetousness." Is it not true, to put it bluntly, that the church profits by this sin, as indeed we all do? It might be wise to explore this subject, and define the attitude a disciple of Jesus should take toward the gospel of gain.

Municipal Court, FRANK G. TYRRELL,
Los Angeles, Calif. Judge.

Iron Cross

EDITOR THE CHRISTIAN CENTURY:

SIR: After reading "The Great Deception" by Oswald Garrison Villard in your June 21 issue, I had to rub my eyes several times. For a moment I was not sure whether I was reading the *Völkischer Beobachter* or perhaps the *Nichi-Nichi.* Surely a copy of this issue should be sent to Herr Göbbels in order to secure the Iron Cross for the learned author who is such a genuine Roosevelt-hater.

Stevens Point, Wis. A. BARTOSZ.

Wise Foresight

EDITOR THE CHRISTIAN CENTURY:

SIR: Mr. Villard's latest revelation of the perfidy of the President is shocking beyond measure. Shocking because of the half-truths and distortions it contains. Shocking that The Christian Century would print such vilification. Shocking that Mr. Villard seems to give no thought to the alternative of a strong policy of countering nazi aggression, an aggression which would surely have been as disastrous to our country as to Europe and Asia. Let us be thankful for the wise foresight of a government that knew the trends and did not "ostrich" on them. There are some who believe that God does act in the crises of world history. Let us not repudiate the man upon whom great responsibilities have fallen in this greatest of crises nor belittle ourselves before the world by such repudiation.

Waukesha, Wis. L. S. DANCEY.

Mockery of Current History

EDITOR THE CHRISTIAN CENTURY:

SIR: How long do you think your paper can survive as a journal of Christian opinion and print such mockery of current history as appeared in its issue of June 21 under the signature of Oswald Garrison Villard? It is no small thing to call the leader of a nation of 130 million Americans (who has served so nobly and conscientiously under odds almost unparalleled in the history of our country) a man whose one act alone constitutes "the greatest perfidy and deceit perpetrated upon the American people." I have been reading Mr. Villard's articles for some time and am convinced that he suffers with anti-Rooseveltitis. His one consuming ambition seems to be to discredit the President. This he attempts to do by extricating statements and incidents in the life of his victim out of the broader contexts of our times, and then subjecting the abused facts to a third degree. His technique is nothing less than a rancid version of medieval scholasticism.

Armenian Presbyterian Church, CHARLES Y. AZNAKIAN.
Washington, D. C.

Has Anybody a Plan?

EDITOR THE CHRISTIAN CENTURY:

SIR: Has there been devised a postwar plan for helping discharged veterans who wish to enter seminaries achieve that ambition? In your last issue was a report from London that 2,000 British service men have indicated such a desire. I am aware of no such study in this country. I don't believe I am the only American service man whose plans are so directed; hence my question.

The "G. I. Bill of Rights" provides for the education of men whose studies were not completed. I would appreciate a clarification of doubt in my mind that these provisions might not apply when a new start is contemplated. I have taught two years and have an M. A. but I want to begin anew the work for which I feel my life was intended. I am not complaining of my present lot. I am trying to do my part as well as is humanly possible. I do not feel that the Presbyterian Church or any church owes me a free ticket to ordination.

I would make this suggestion: Through the General Commission of Army and Navy Chaplains, a plan could be processed to expedite the discharge of seminary-bound men. Individual chaplains could help a great deal. This would be especially useful were the conflict to terminate in the spring or early summer. Fall entrance would be desirable. I am not asking for special favors, simply a consideration of the problem. We are going to finish this job but there are bigger ones ahead.

PRU No. 1, S/SGT. FRANK K. MCDOWELL.
Maxwell Field, Ala.

News of Soldier Deaths

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent issue of The Christian Century a news item headlined, "May Notify of Battle Losses Through Local Clergy," told of a plan to report battle losses first to the council of churches so that the news could be broken to the bereaved by the minister or priest.

The motive behind this plan is good, but the results would be tragic. Once the pastor began to deliver these messages he would be the most dreaded man in the community, feared when seen even from a distance, lest he stop and bring the dreaded news. This has been verified by experience. A pastor (Lutheran) tried to do just what you suggest during the last war. And he confessed in his autobiographical novel that it led to tragic results and would have destroyed his ministry had he not realized it in time and refused to do the thing. One only has to read his account to become convinced that such a setup would be tragic, to say the very least. (See Gustav Frenssen, *The Pastor of Poggsee,* Houghton Mifflin Co., 1931, page 190.)

The idea to let the pastor know is wonderful. But let the telegraph office do the notifying. The pastor would appreciate immediate notification, for he could then enter the home and bind the wounds as soon as the wounded heart begins to wrestle with the problem.

Our Savior's Evan. Lutheran Church, WALTER G. LITKE.
Albany, N. Y.

NEWS *of the* CHRISTIAN WORLD

Condemn Policy Of Expediency

Iowa Evangelicals Say Church Must Not Compromise—Haynes is Made Episcopal Bishop of State

(Correspondence from Iowa)

DES MOINES, June 20.—The Iowa conference of the Evangelical Church, which met in Marshalltown, adopted the report of its committee on Christian social action with but one dissenting vote. This was on a minor point having to do with conscientious objectors. The secretary reports that "one tired and retired minister was sure that there is no such animal as a c.o. and was 'agin' treating them fairly even under existing laws." The report as adopted calls upon the church to seek the "more abundant life" through ministering to the spiritual needs of individuals and through "striving mightily" to build the kind of social life in which the spirit can most easily be cultivated. Expressing the belief that democracy represents the highest form of government known, the report calls for the freedoms that make it possible (speech, press, pulpit, worship, assembly). It declares that an adequate Christian democracy can be built only around Christian people, reared in Christian homes.

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Favor No Compromise On War Issue

In winning a Christian peace, the report asserts that "as Jesus did not, in the name of expediency, avoid the cross because his full purpose for men could not be currently realized, so the church today must not, in the name of expediency, compromise its message, but must declare that full gospel which, though it currently seems to fail, will ultimately prevail; while all that is contrary thereto, though it currently seems victorious, will ultimately meet destruction." The report insists that military victory will not of itself establish the Four Freedoms or the high principles enunciated in the Atlantic Charter. Love and brotherhood are not nourished by the inhumanities of war, and the church must be cautioned against the illusion that the Kingdom of God will be furthered by military victory alone. Specific recommendations are for cooperative international organization, the limitation of national sovereignty, equal opportunities for all people, re-education away from racism and nationalism, measures to make food available to all the starving and condemnation of universal military training in the postwar period. Particular stress is placed upon America's giving justice to the Negro and to Japanese-Americans.

* * *

Episcopal Bishop Is Consecrated

At Davenport, Elwood Lindsay Haynes, formerly dean of Christ Cathedral, Louisville, was consecrated fifth bishop of the Episcopal diocese of Iowa. He succeeds the late Bishop Harry S. Longley, who retired from office on Nov. 1, 1943, and died some five months later. The chief consecrator was Bishop Henry St. George Tucker, president of the Federal Council of Churches. The following day, the new bishop presided at the 92nd annual convention of the diocese of Iowa.

* * *

Freakish Weather Plagues State

One deplores the fact that Mark Twain is no longer living; he could describe our weather! Not long ago, some areas of the state suffered from "twisters" that demolished buildings. Then came the rains; in fact, they have come quite steadily all spring. Farm work in this great agricultural area has been much delayed. The corn planting is about two weeks late. Some land originally intended for corn crops will be planted to soy beans. The loss through damaged property, wasted work (planting that had to be done over), and injury to the land through erosion runs into millions of dollars. Still the rains continue and streams are rising again. In Des Moines, several low-lying areas have been flooded.

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Baptists Employ Two Secretaries

The missionary giving of the Baptists of Iowa for the fiscal year ending April 30 has reached a high mark. Money raised through the regular channels of the united budget exceeds $71,000, and the receipts for the World Emergency Forward Fund were over $31,000. The total of these two funds represents an increase over the previous year's giving of more than 26 per cent, and is the largest bulk amount since 1923 and 1924.

Two new workers have been added to the force of the state convention, of which B. H. Ward is executive secretary. These are Victor Wik, who comes from the pastorate of the Second Church of Lincoln, Neb., to serve as director of Christian education; and Carlton W. Saywell, formerly connected with the state convention in Washington, who will serve as director of town and country work.

WARREN C. TAYLOR.

What Relocation Opponents Should be Asked to Do

Corporal J. H. Hetty, who is in the army in Italy, recommends a solution for opponents of relocation of Japanese-Americans. He wrote Secretary of the Interior Harold L. Ickes: "May I suggest that you send all those narrow-minded un-Americans over here to relieve the 100th Infantry Battalion of the 34th division." This battalion, composed of American soldiers of Japanese descent, has one of the proudest records of the war. Out of its 1,000 men, 900 have been awarded Purple Heart medals for wounds suffered in battle, 36 have been honored with the Silver Star, 21 have Bronze Stars and three the Distinguished Service Cross. More than 400 have been killed.

Negro Methodists Decry Segregation

Central Jurisdiction Holds that It Is Only Administrative Device—King Is Made Bishop of Liberia

(Correspondence from the Carolinas)

DAVIDSON, N. C., June 20.—A truly remarkable conference, competent observers felt, was that of the Central jurisdictional conference of the Methodist Church at Greensboro, June 8-11. The episcopal message, delivered by Bishop Alexander P. Shaw of the Baltimore area, represented the thought of the bishops generally. Bishop Shaw said: "If all parts of the church and those outside of our denomination will visualize the Central jurisdiction only as an administrative arrangement, so that the work of Methodist churches that elected to be composed of a Negro membership may be administered by members of the Negro race, entirely free from the spirit of separation on account of race, except as Negroes themselves have desired it so to be, it may yet prove to be an important factor in reaching the Christian goal in which we are all one in Christ Jesus."

* * *

Hold Segregation Is Unchristian

"We accept the setting apart of a Central jurisdiction only as an administrative arrangement for the Negro membership," said Bishop Shaw. "We are not at all in harmony with any Methodists or others who think such a plan is necessary in a truly Christian brotherhood. We deeply regret the apparently growing sentiment for the maintenance of an un-American, unchristian, undemocratic and often wicked system of segregation. Even if the fear of intermarriage of the races is the alleged excuse, a more courteous and less wicked method should be used to adjust such matters. The Christian church should not be dominated by those who seek and desire a lower standard in race relations than is clearly taught in Christianity. The church should practice and make operative its idealism or confess itself incapable of actually becoming genuinely Christian."

* * *

Elect Three New Bishops

Other highlights of the conference were the retirement of Bishop Robert Elijah Jones and the election of three new bishops. Newly consecrated were Willis J. King, former president of Gammon Theological Seminary, for work in Liberia; Robert N. Brooks, former editor of the *Central Christian Advocate,* New Orleans; and Edward W. Kelly, former pastor of Union Methodist Church, St. Louis. Dr. King has held a Rosenwald fellowship at Oxford, and was for 12 years professor of Old Testament at Gammon Seminary before he became president. Bishop Brooks has had a varied experience as pastor, pro-

fessor at Gammon, president of Samuel Houston College and editor. Bishop Kelly has had a successful record as pastor of various important churches in the southwest.

* * *

Army and Navy Chaplains Meet

Army and navy chaplains some weeks ago united in an unusual project—a combined retreat held in Wilmington at the First Presbyterian Church. It was one of the few occasions when chaplains of both services have been brought together for a discussion of common problems. William Crowe, Jr., the host pastor, discussed also the question of the church's training of her service men and women.

* * *

Two Colleges to Train Religious Educators

Majors in religious education are to be offered at Wake Forest and Queens colleges. The intention is to equip college graduates, without further training in graduate schools, for service as directors of religious education and similar positions. Those who have believed that graduate work is highly desirable for such training look on the new venture with mixed emotions.

* * *

Duke Students Protest Stand on War

The divinity school at Duke has inaugurated the first loan library of its kind in the south. Ministers in 19 different states called for its services during the first month of its existence. Students at the divinity school sent a strong telegram to the Methodist General Conference protesting its reversal of the preceding stand on war. If plans now on foot go through, Duke will be an official training school for the Congregational Christian Churches.

* * *

And So Forth

From now on in North Carolina Negro teachers will receive equal pay with white teachers for equal work. This movement has had the hearty and influential support of Governor Broughton, who has also been urgent in proposing the consolidation of more Negro schools.

A workshop for teachers of Bible in public schools was held recently in Charlotte.

World organization for enduring peace is being discussed at the 11th annual Carolina institute of international relations at Greensboro. Outstanding participants include Ira de A. Reid, A. J. Muste, Martin Hall and Albert S. Keister.

G. F. Hill, rector of Christ Episcopal Church of Elizabeth City, besides pursuing four major hobbies—portrait painting, coin collecting, book collecting and writing poetry—is also a government officeholder, a member of the Albemarle hospital board, director of the Albemarle building and loan association, director of a boys' club and member of three lodges. All this in addition to performing his pastoral duties to the satisfaction of his parishioners.

KENNETH J. FOREMAN.

Launch Movement for a Pacifist Church

A "Movement Towards a Pacifist Church" was launched recently at Friends House, London.

Bennett Praises Beveridge Plan

Union Seminary Professor Says America Lags Behind England—Tolley Urges New U. S. Social Order

(Correspondence from New York State)

SYRACUSE, June 20.—John C. Bennett, professor of Christian ethics at Union Theological Seminary, recently told a Buffalo conference of Episcopal clergy and laymen that Protestant church leaders in the United States have lagged behind those of Great Britain in matters of social progress. Referring to the support which British churchmen have given to the Beveridge plan, Dr. Bennett said: "The church in America must interest itself in the prevention of general unemployment, a national minimum wage standard, equal opportunity for children, weeding out irresponsible leaders in political and economic fields, and it must be ready for new experiments."

* * *

Names Ills to Haunt This Nation

A few days after Dr. Bennett's address, Chancellor William P. Tolley of Syracuse University spoke at the Buffalo state teachers college commencement. He challenged teachers to face squarely their responsibility for the creation of a new social order. He listed the following as the problems by which people "would be haunted by day and night after the war is over": tension between Negroes and whites, a revival of gangsterism, waste in federal spending, breakdown in family life and the prospect of another depression. "The solution of these issues is the teacher's responsibility," he said. "No public school teacher will dare be cynical or lazy in dealing with either civic or world responsibilities."

* * *

Bid Farewell To Flint

Methodists of the Syracuse area will hold a farewell service and reception next Sunday afternoon in the university chapel for Bishop Charles W. Flint, who has been transferred to Washington as the successor to Bishop Adna W. Leonard. After 19 years' residence in this city, Bishop Flint has become the best known educational and religious leader of central New York. For 14 years he was chancellor of the university, and for five years he has been the resident bishop of the Methodist Church. W. Earl Ledden, pastor of Trinity Methodist Church, Albany, will succeed Bishop Flint in Syracuse.

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Associations Funding New Buildings

The three largest cities in upstate New York are taking advantage of wartime prosperity to raise funds for the erection of new Y. M. or Y. W. C. A. buildings. Syracuse has held its opening dinner in a financial campaign for $850,000 for a new Y. M. C. A. In Rochester the two Christian associations are planning a joint campaign for next October. The Y. W. C. A. will ask for approximately $1,000,000 for a new building, while the Y. M. C. A. will seek $349,900 to modernize its present equipment. The Buffalo Y. W. C. A. has sold its building but will continue to use it until 1945.

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Churches Aid Labor Camps

New York state will have over 60 farm labor supply camps this summer which will be operated jointly by agencies of the state and federal governments. Among the different types of workers to be housed in the camps are Jamaican Negroes, war prisoners, college and high school students, and women. Eighteen child care centers will be conducted by the state migrant committee at the camps where children accompany their mothers. Ralph Williamson, secretary of rural work for the state council of churches, will have the responsibility for organizing a religious ministry to the farm workers. Special attention will be given to the camps containing war prisoners.

* * *

Note Anniversary of the Individual Communion

Central Presbyterian Church of Rochester, on the first Sunday of June, observed the 50th anniversary of the institution of the individual communion service. Charles Forbes, a physician who was one of the church elders, believed it was unsanitary for all members of the congregation to drink from the same cup. He received the permission of the session to inaugurate a new method. He is said to have designed the first individual communion service ever used in any church. It included 1,800 silver cups with handles which are still in use in Central Church.

* * *

And So Forth

Several important pastoral changes have been made in churches of the Evangelical denomination. Frederick W. Ohr of Hartford has become pastor of the First Church of Rochester. Arlington Bahn of Buffalo has been transferred to the First Church of Syracuse, while Oliver Gesell has gone to the First Church of Buffalo. Daniel Schauss of Webster has gone to Buffalo Memorial.

Thomas E. Asbury, assistant pastor of the First Presbyterian Church of Binghamton, has accepted a call to the newly formed Presbyterian-Congregational Federated Church of Warsaw, which promises to become the strongest village church in the state.

Howard L. Rubendall, pastor of the First Presbyterian Church of Albany, has resigned to become headmaster of Mount Hermon school for boys.

Frederick R. Knubel, pastor of the Lutheran Church of the Reformation, Rochester, is the newly elected president of the Lutheran synod.

WALTER D. CAVERT.

Drake Loses Suit For Bequest

By unanimous decision of the state supreme court of Iowa, William Penn College is to receive one-half the income of a bequest of $100,000. Drake University, which gets the other half, contested the right of William Penn College to share in the bequest on the ground that the Iowa college had changed its name from Penn to William Penn.

South African Majority Aided

Government Department for Natives is Responsible for Four-Fifths of all People in Tip of the Continent

(Correspondence from South Africa)

LOVEDALE, May 20.—One of the most important government departments in South Africa from the viewpoint of Christian missions is the department of native affairs. It controls all matters relating to the indigenous African people who, in comparison with those of European descent, comprise four-fifths of the population. While missionaries often find themselves in opposition to the native policy of the government as framed by the legislature of the country, many would gladly recognize that the attitude of the department which administers native affairs has revealed increasing sympathy and understanding in recent years. This is at least partly accounted for by the fact that a number of the most important posts on the administrative side of the department's activities are filled by men who are either the sons of Christian missionaries or have strong missionary traditions. Speaking the other day in Parliament about some of the difficulties of his department, the minister for native affairs said that he needed more officials of that type, descendants of men and women who have devoted their lives to the service of the African people. Relations between the government department and the missions, especially through the Christian Council of South Africa, are cordial and sympathetic.

* * *

Work for Native Welfare

The report of this department for 1943-44 has just been published. It touches the life of the African people at every point. There is no aspect of that life, either of those Africans who still live under tribal conditions in the far-spreading native reserves or of those who form part of the great labor force concentrated in industrial areas, with which it is not concerned. It purchases land for native occupation in country districts. It concentrates on increasing food supplies by irrigation works, by assisting native farmers and by the establishment of schools for the training of native agricultural demonstrators. It has pursued a policy of increasing the supplies of milk. Afforestation, the combating of soil erosion and improvement of livestock have a place in its plans. The constant demand for African labor and the consequent influx of Africans into crowded urban areas create a set of problems to which solutions must be found.

* * *

To Refuse Communion To Indian Church

The Anglican Metropolitan of India has addressed to other metropolitans of the Anglican communion an inquiry arising from the proposed scheme for church union in south India, with a view to ascertaining whether or not the provinces over which they preside will refuse communion with the united church. The *South African Church Weekly Newspaper* publishes the reply of the Archbishop of Cape Town, metropolitan of the Church of the Provinces of South Africa. The archbishop, in conveying the views of his bishops, replies: "We felt that to be in full communion with a church in which so many of the things we are accustomed to teach as Christian fundamentals are left so vague would have unhappy repercussions on our African congregations, being convinced that for the maintenance of unity and the progress of the African peoples in spiritual life precise and definite teaching and practice issuing from such teaching are essential."

* * *

Fear Split in Anglicanism

The archbishop's letter continues: "Several of the bishops felt strongly and expressed their grave anxiety lest the attempt to heal a schism in south India might cause throughout the whole Anglican communion a far wider and more bitter schism. We believe that there is a growing understanding of each other and respect for each other among the Christian denominations; that by the grace of God our Anglican communion has a unique comprehensiveness: but this is maintained only with real tension and the implementing of the projected scheme might tragically break it up. We believe that the contribution of the catholic school of thought in our communion to the life of the church is far too precious to be thus imperiled. . . . There is not one of our body who would not experience the utmost reluctance in voting to refuse communion with the united church, but we cannot blind ourselves to the painful duty that may lie before us of giving such an answer in the cause of what we believe to be as dear to our hearts as to the hearts of others—the ultimate union of Christendom in the faith of our Lord and Savior."

* * *

Plan for Interracial Conferences

Meanwhile the archbishop continues to demonstrate in no uncertain way the sincerity of his desire to work in closest fellowship with other churches. He recently presided over a gathering of leaders of the Methodist, Presbyterian, Baptist, Congregational, Anglican and other churches, convened by the Christian Council of South Africa. At this meeting the ground was prepared for five regional conferences to be held later this year. The influence of materialism in modern life, the need for the church to adapt its methods to present-day conditions, and the question of how Christianity can become a vital influence in the home, in school and college, in business and industry and in social relationships, were debated in an atmosphere of complete understanding and fellowship. Before getting down to these questions relating to the application of Christian principles, the conferences when they meet will grapple with the fundamental questions of the necessity for God, the leadership of Christ, and the function of the church in modern life. Material on all these matters was prepared, and will shortly be published in pamphlet form by the Christian Council of South Africa for the guidance of preliminary study circles all over the country. The conferences, which will meet early in October,

Publishing NEXT WEEK

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By

PAUL SCHERER

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* * *

Radio Broadcasts a Sayers Play

The Christian education movement in South Africa devotes an issue of its bulletin to the dramatic aspects of religious teaching. It mentions the tremendous effect produced upon numbers of people by Dorothy Sayers' play cycle, "The Man Born to be King," now being broadcast on Sunday afternoons throughout South Africa. In view of what it terms "the grave breakdown today in authoritative teaching in both home and school," it pleads for serious consideration of the educative value of religious drama because "it dramatizes into a positive emotional belief that which otherwise tends to become mere customary acquiescence."

E. W. Grant.

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Says East Lost By Western Tie

Chinese Tells Australians Century has Been Wasted—Government Sponsors Publication of Cheap Editions

(Correspondence from Australia)

Melbourne, May 4.—Our racial pride was faithfully dealt with a few days ago by the director in Australia of the Chinese ministry for information, Professor Chau, at a luncheon arranged by the Federal Institute of Accountants. "I do not think the East has profited very much from a century of contact with the West, which came with a gun in one hand and a Bible in the other," the professor said. "The Japanese became more interested in the gun than the Bible. . . . The race prejudice shown by most Western nations is very similar to what Hitler has been preaching for years. . . . The West can learn from the social conduct of the East, its loyalty to country, its filial piety and its readiness to trust. We might overdo it regarding filial piety, but I do not think so when I look around your cities and see aged and widowed people living in boardinghouses and apartments, often in meager circumstances, while their children flourish in the same town."

* * *

Marriage Clinic Held in Church

Views which for this country are still almost radical were expressed recently by the Anglican Canon D. Blanche, of Yass, New South Wales, when he advocated the establishment of discussion groups conducted by the clergy, to give guidance to parents and other adults on the subject and aims of marriage. He said that engaged couples were often "shockingly ignorant" about very important practical matters. He had distributed literature and given advice about sex and marriage to hundreds of engaged couples, he said, and had found both men and women anxious to secure such information. Mr. Blanche added, "Three months are spent in preparing children for confirmation, but couples can enter into marriage without any previous training."

* * *

Urge Consideration Of Missions Needs

Last week, at the Sydney meetings of the National Missionary Council of Australia, one discussion centered around the possibility of increased cooperation by the different churches in missionary organization and activities. Special attention was given to missionary work in the Pacific. A suggestion was adopted that a south Pacific regional missionary conference be held as soon as practicable. Steps are also to be taken toward the establishment of a united missionary training college. F. A. Marsh, Baptist director of missions, was elected president of the N.M.C.A.

* * *

Congregationalists To Build Center?

During the April assembly sessions of the Queensland Congregational union, their guest speaker, our American visitor, Dr. Loyal Wirt of California, made what the delegates considered a very important proposal. It was sympathetically considered by that assembly and recommended for further examination by the state unions of their church throughout the commonwealth. Briefly, the proposal was that a group of three buildings be erected by Congregationalists in Canberra, the national capital. They would be a Congregational church, a manse and a building dedicated to youth, containing also memorials to the fallen of the United States and of the British empire. Dr. Wirt feels that such a place might well be included in the pilgrimages made after the war by parents and others who have lost their loved ones in this area if the Congregationalists erect their buildings in time.

* * *

Government Sponsors Book Publication

Undoubtedly the presence in Australia of so many of your keen-minded service personnel has helped forward another piece of state socialism, namely the arrangements made with publishers by the committee of the Commonwealth Literary Fund to produce 25 books by our own authors, in cheap, paper-bound editions of 25,000 each. The committee announces that this proposal is only the beginning of a much larger plan. Ever since there began the most welcome invasion of this country by the forces of our allies, there has been a growing demand for books by Australian writers. The committee which has launched this scheme has also kept in mind the needs of our troops (including prisoners of war), and the desire of our own public to get standard Australian works at reasonable prices. The series is to be known as the Australian Pocket Library. It will include novels, short stories, descriptive, historical and scientific books, essays and poetry. The sizes will vary from 128 to 288 pages, and the retail prices will be from 20 to 35 cents, according to size.

Allan T. McNaughton.

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Mobs Attack Two Mission Chapels

Catholics Riot at Protestant Churches and Assault Evangelical Members in Disturbances in Mexico

(Correspondence from Mexico)

MEXICO, D.F., June 5.—A significant aftermath of the Synarchistic agitation that led to the unsuccessful attempt on President Camacho's life (see special correspondence for April) appeared on the same day at two different points in the state of Puebla. On April 16 a mob of Catholics stoned the Protestant chapel in Xochimilco, destroying the windows and trying to break in. Fortunately there were no worshipers inside. Police arrived promptly and prevented further damage. Five of the leaders were arrested and the mob dispersed.

* * *

Many Methodists Are Injured

The small Methodist congregation in Santa Maria Techachalco, a village in Chalchicomula district, were less fortunate. They had gathered together for their morning Sunday school and worship. Suddenly a crowd of over 50 fanatics, armed with stones, daggers, sticks and pistols, surrounded the chapel and invaded it with the shout of, "Long live Synarchism and death to the Protestants!" They jumped on the men, women and children of the congregation, shooting, stabbing and beating at random. A member of the town council and a woman, whom they called "captain," led the assailants. Federal troops, called out to enforce law and order, barely reached the place in time to prevent a general massacre of the Protestants. The crowd was chased away after the leaders were captured and sent to jail. The wounded were taken to the hospital. Five Protestants were seriously hurt and several others had minor bruises and cuts. The leading member of the congregation had 15 wounds in the head alone.

* * *

Ask Government for Religious Freedom

Soon after, a crowd of more than 500 people gathered in front of the village jail demanding that the prisoners be freed. In order to placate them the authorities yielded. A formal denunciation of this wanton attack on religious freedom was submitted to the attorney general of the republic by Deputy Salvador Ochoa Renteria, accompanied by witnesses' statements and photographs of the wounded. *La Prensa*, a Mexico City newspaper, carried the story on April 21.

* * *

Roman Bishops Attack Protestantism

Last February, the Archbishop of Durango and the bishops of Sonora, Chihuahua, Sinaloa and Farbeto issued a joint pastoral letter against Protestantism. It makes a very interesting discrimination in favor of "some persons of good faith, who were born in Protestantism and have had no chance to know the Holy Catholic Church, still less to compare and study it sincerely. These souls may be saved if they are united in love to our Lord, because they belong to the soul of the church." This statement is of course an open departure from the traditional Catholic doctrine that there is no salvation outside the Roman Catholic Church. But the letter is violent in its denunciation of people who leave Roman Catholicism. They do so, the letter says, prompted "by a mean interest and deceived by a good salary." The attack is directed especially against "American Protestant sects." Schools, hospitals, dispensaries, social service centers and other institutions directed or sponsored by Protestants are characterized as "poisoned fountains," and Catholics are forbidden, under severe penalties, to attend them.

* * *

Protestants Undisturbed By Denunciations

An investigation conducted by your correspondent in the city of Chihuahua disclosed that, in spite of the pastoral letter and of violent threats from the pulpits, the Protestant institutions had never been better attended. During the Easter services Protestant churches were full. The Y.M.-C.A. and other social service centers, including a hospital, the best in the state, had absolutely no vacancies. Some of the Catholics said that by paying certain fees to the church they had secured special permits to continue their attendance at Protestant centers. A Catholic girl however, who was known to be attending the Y.M.-C.A., was publicly rebuked from the pulpit of the cathedral during mass and asked to leave at once.

* * *

New Volcano Compels Evacuation of Shrine

Surrounded almost entirely by the advancing lava of the new volcano Paricutin, the Indians of San Juan Parangaricutiro, in the state of Michoacan, who had been clinging to their village, gave it up at last and deserted their half-ruined huts in search of a new settlement, carrying with them at the head of their caravan the village's celebrated image of Christ. This image is said to be exceedingly miraculous and to have formerly "refused" to leave the village by becoming so heavy that nobody could lift it. People from other villages sallied forth to welcome the pligrims, bringing other images of saints, the Virgin and Christ to meet the famous patron of San Juan. This resulted in a public procession or "act of external worship" (open air worship), which is strictly forbidden by the constitution. Without referring directly to this event, the Archbishop of Mexico a few days later advised Catholics to refrain from "acts of external worship prohibited by the civil laws." Such acts, the archbishop said, "involve the serious danger that the civil government will be forced to change its tolerant attitude and to modify, in a sense unfavorable to us, the present situation of the church."

* * *

And So Forth

The religious education department of the National Evangelical Council held its annual camp, under the direction of Roman Torres, secretary, May 20-31, at Tepoztlán Y.M.C.A. camp.

The newspaper *Novedades* on May 17 published a statement of Salvador Abascal, founder and former chief of the Synarchist party, who has recently severed connections with it, calling Synarchism "another way of deceiving the people." Abascal, it goes without saying, has been abused as "a traitor" by his former followers and colleagues.

Cosme G. Montemayor, Baptist pastor of Villa de Guadalupe, was decorated on his 25th anniversary as a preacher by the pastors' alliance of the federal district. At the same meeting, Jose L. Sanchez, who has recently left the priesthood of the Roman Catholic Church and entered the Protestant ministry, told the story of his conversion.

G. BAEZ CAMARGO.

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Income of Negro Farmers Rises

Farm Security Administration Provides Means of Expansion—McKellar is Defeated by Crump Machine

(Correspondence from Tennessee)

NASHVILLE, June 20.—The Southern Conference for Human Welfare is devoting a good deal of its energy to a defense of the Farm Security Administration and other means of increasing food production in the south. The FSA director in Tennessee reports that payment on loans in the state will double that required by the contract. Georgia reports the annual cash income of its FSA clients almost doubled in a single year. A remarkable record was made in Arkansas by 4,624 Negro families aided by FSA. The state director reports their food production up 91 per cent, average family income increased from $308 to $523 per family for the year, and a greatly increased ability to carry on on their own. The FSA families increased food production far beyond that of the average for the whole region.

* * *

Crump Machine Wins Over McKellar

Ed Crump, the Memphis political boss, and the entire Tennessee delegation in Congress successfully opposed Senator McKellar's efforts to get a stranglehold on TVA. Civic bodies generally, except the Nashville chamber of commerce, petitioned Congress to defeat McKellar's bill. In Kentucky a bill that would make it impossible for any municipality to set up a cooperative under TVA supply without purchasing the utility company there operating was defeated in the legislature.

* * *

Sees Race Tension Easing

In Richmond, Va., one of the old Presbyterian churches recently asked a Negro minister to address an interracial congregation and there was no segregation in seating arrangements. In Atlanta a judge, speaking from his experience in court and from a study of the situation, says there is a 21 per cent increase in juvenile delinquency in that city but only 10 per cent among the Negroes. In Durham, N. C., a Baptist interracial ministerial alliance has been formed and a Negro pastor elected president. The recent Southern Baptist Convention called for a cooperative educational program for its ministers of both races. The South Florida diocese of the Episcopal church elected a Negro rector as a delegate to the General Convention.

* * *

Methodist Women Approve FSA

Some 80 officials of southern Methodist women's organizations recently adopted the following resolution: "Since the south is predominantly agricultural, we realize that permanent improvement in our economic life cannot be achieved without attention to the needs of our low-income farm families. We believe that continuance of the Farm Security Administration, designed to give needed assistance to this group, is essential to the south's present and future economic security. The establishing of an economic order upon the ruins of the war, such that men may have food and clothing, work, security and a standard of living consonant with the world's riches, is an imperative. We believe that although the church cannot set up an economic order, it can prepare the mind of the people for it."

* * *

Bilbo Calls for Racial 'Purity'

Senator Bilbo of Mississippi says that the south must draw the color line tighter and tighter and that any white man or woman who dares cross that line should be promptly and forever ostracized. He asks, "Are our soldiers and sailors fighting to save this nation or are they fighting that we may become a mongrelized people?" Edwin Embree of the Rosenwald Foundation tells us that 80 per cent of the Negroes are already "mongrelized" by the infiltration of white blood. Andrew Jackson Higgins, the remarkable shipbuilder of New Orleans, has voluntarily returned $500,000 in profits to the government. He employs hundreds of Negroes in his plants, which are thoroughly unionized.

ALVA W. TAYLOR.

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Britons Pray as Invasion Begins

Radio Calls People to Churches While Armada Leaves—New Plan Outlines Direction of Electoral Reform

(Correspondence from England)

LONDON, June 6.—When I was beginning these notes, from observers in Rome news was coming of the welcome given by the Italians to the American and British soldiers. Never was such a "Roman holiday." Never during these long years has any news been more welcome. The release of the first great capital city, and that city Rome, seemed a portent. As I am writing these words, other news is coming. On the western shores of Europe the long expected invasion has begun. What that will mean in the toll of human life, and in the demands made upon the courage and self-sacrifice of our peoples, we can only conjecture. But my readers will know that into the zone of fire our two peoples are moving side by side. The strangeness and the immensity of the thing which is happening forbids any idle boasting. There has never been an army anything like this leaving this country. After the news at noon there was sung on the radio: "O God, our help in ages past." Tonight in the place where I live we shall all be assembled for prayer in the parish church.

* * *

Plan Addition of Eight Million Electors

A paper of importance, more than may be seen at first sight, is the report of the first interim parliamentary committee which, under the chairmanship of the speaker, has considered electoral reform. The committee does not recommend any revolutionary changes. The House, it is suggested, shall keep its present number of members, 615, which as Mr. Churchill argued can be housed in a room suitable for a debating chamber. This number will determine the normal size of a constituency. An attempt will be made to give votes an equal value. Through the shifting of population the present Parliament has some gross exceptions to this rule. There are some vast constituencies impossible to make into real units. This is not to be allowed again. One change of importance is the merging into one register of the voters in municipal and in parliamentary elections. Hitherto there have been two lists. The change may help to put new life into municipal elections. This change will mean the addition of 8,000,000 voters in the municipal elections, most of them young men and women.

* * *

National Buildings Are Listed

England has been far behind its neighbors in making a systematic record of its architecture. But when the raids of 1940 made it evident that at any moment some ancient monument might be destroyed or maimed, the Royal Institute of British Architects called a conference and the "National Buildings Record" was formed.

The work it has already done can be seen in an exhibition now on view at the National Gallery. It could not have done the immense service already accomplished if it had not been for the Rockefeller Foundation, the Pilgrim Trust and the Leverhulme Trust. The aim is to have a central organization which can collect scattered records and make them available, and where necessary carry out its own survey with camera or drawing board. Already the collection has 215,000 items, which show a wealth of architecture surprising even to experts. There are many practical ends such a collection can serve; not least for those who are busy upon town-planning, or in reconstruction and preservation of buildings. The educational value can easily be understood, both for schools and for lectures and exhibitions by which public taste may be cultivated.

* * *

The Friends Meet In London

The Friends have held their annual meeting in London. They met under deep concern, seeking to be "open to the leading of God." They had "overseas epistles" from Canadian and American yearly meetings. These letters are said to have shown a profound sense of the challenge of the present to Friends. Two members of American yearly meeting were welcomed. John Judkyn of New York monthly meeting and the American Friends Service Committee gave an account of the work carried out by that body. Major Henry O. Fraad, a Connecticut Friend, is concerned to carry the message of Friends as he travels in the service of the United States army. The number of the *Friend* dated June 2 gives a full and admirable record in brief of the meetings, but the broad range which the Friends covered make it impossible to summarize their conversations. The Swarthmore Lecture was delivered by W. Russell Brain, a Friend who is a distinguished neurologist.

* * *

King Issues Call To Prayer

Two passages may be given from the king's message which he broadcast on the evening of D-Day: "We and our allies are sure that our fight is against evil and for a world in which goodness and honor may be the foundation of the life of men in every land. That we may be worthily matched with this new summons of destiny, I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our nation and empire as an instrument for fulfilling his high purpose."

"If from every place of worship, from home and factory, from men and women of all ages and many races and occupations, our intercessions rise, then, please God, both now and in a future not remote the predictions of an ancient Psalm may be fulfilled: 'The Lord will give strength unto his people: the Lord will give his people the blessing of peace.' "

* * *

Y.M.C.A. Observes Anniversary

One hundred years ago today the Y.M.C.A. was started. George Williams, then aged 22, and eleven other young men met in one of the bedrooms of a drapery warehouse in St. Paul's churchyard. The purpose these young man had in view was "to influence religious young men to spread the Redeemer's Kingdom amongst those by whom they were surrounded." They began with a reading room, library and educational classes. Their meetings for worship and Bible classes were evangelical in their character, and undenominational. Of the 12 original members three were Anglicans, three Congregational, three Baptists and three Methodists. Not long after they had started, they added to their activities athletic clubs and provision for their social life. The association spread to other lands and in 1885 the first international conference was held and the World's Alliance of Y.M.C.A.'s was formed. But it was not till the war of 1914-18 that the Y.M.C.A. became universally known and valued. There was a special service of thanksgiving in St. Paul's today. The Archbishop of Canterbury preached and a wreath was laid on the tomb of Sir George Williams in the crypt of St. Paul's.

EDWARD SHILLITO.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children

Address Unknown (Col.) Morris Carnovsky, Mady Christians, Paul Lukas. *Melodrama.* Revenge by Jewish merchant on ex-partner, through suspicious letters, when latter as nazi official refuses aid to former's daughter. In film, plot retains excellent suspense of story in early portions, is weakened by sudden, unmotivated change in ex-partner's nature, by having letters sent by Jewish partner's son without father's knowledge. *Well acted, loosely hung in plot.* M. Y

Follow the Boys (Univ.) *Musical.* A series of static songs, dances, vaudeville acts as performed for troops. Hollywood praising itself for its stupendous self-sacrifice in entertaining "the boys." Story forming background on level of daytime radio serials. *Prolonged self-congratulation.* M, Y

Back Road to Tokyo (The March of Time) *Documentary.* Preparations for aid to China: air transport from India; campaign to reopen Burma Road; new Japanese drive. Vividly photographed and edited, with animated maps, this gives *effective picture* of activities not too well covered in the day's news. M, Y, C

The Hour Before the Dawn (Par.) Veronica Lake, Franchot Tone. *Drama.* When he finds his wife is nazi spy, British conscientious objector kills her, loses anti-war scruples, joins army. Picture bows to objector's courage, but makes his motives idiotic, applauds his transformation. Confused in purpose, very *theatrical* in plot. M

Knickerbocker Holiday (UA) Charles Coburn, Constance Dowling, Nelson Eddy. *Musical* set in New Amsterdam: romantic and political feud between Peter Stuyvesant and young pamphleteer. *Dull* as to dialogue and action; redeemed in part by *tuneful* interludes. M, Y, C

BEST CURRENT FILMS

For Family: The Adventures of Mark Twain, Going My Way, Lassie Come Home, Madame Curie, My Friend Flicka, See Here Private Hargrove, Snow White and the Seven Dwarfs, The Sullivans, This Is the Army, Thousands Cheer.

For Mature Audience: Corvette K-225, Destination Tokyo, Guadalcanal Diary, Gung Ho!, The Imposter, In Our Time, It Happened Tomorrow, Jeannie, Lost Angel, The Memphis Belle, Sahara, The Song of Bernadette, Tunisian Victory, Watch on the Rhine.

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